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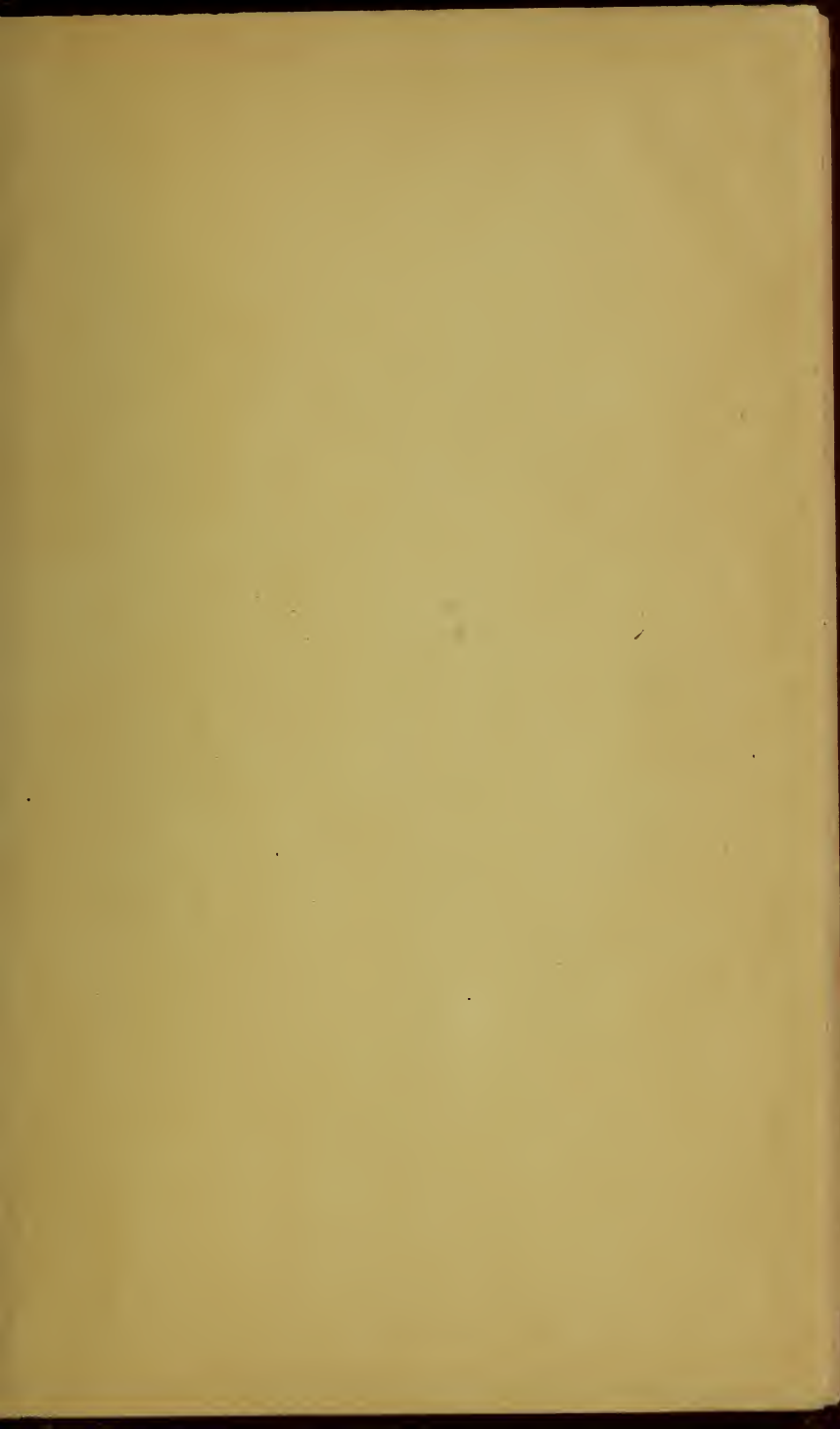
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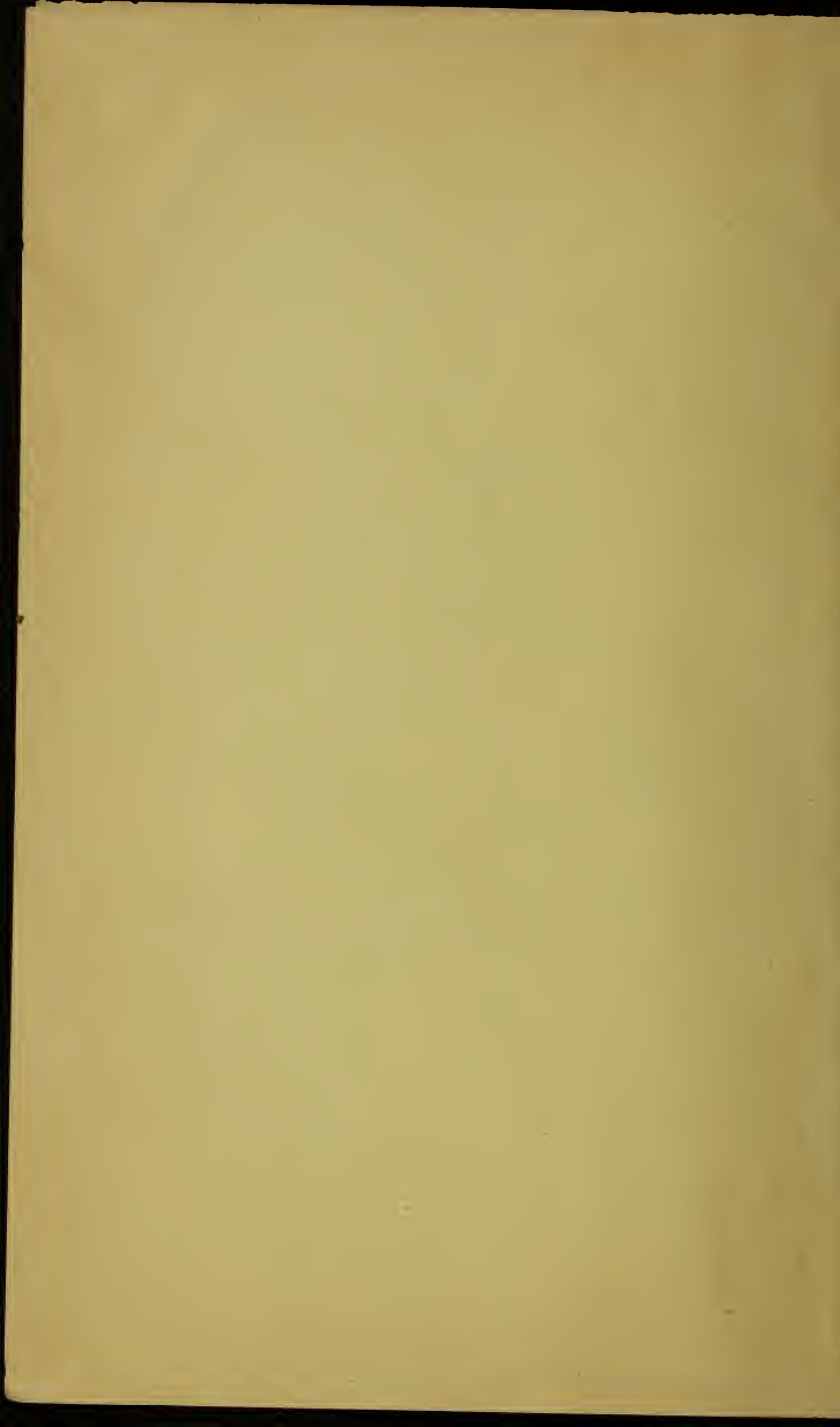
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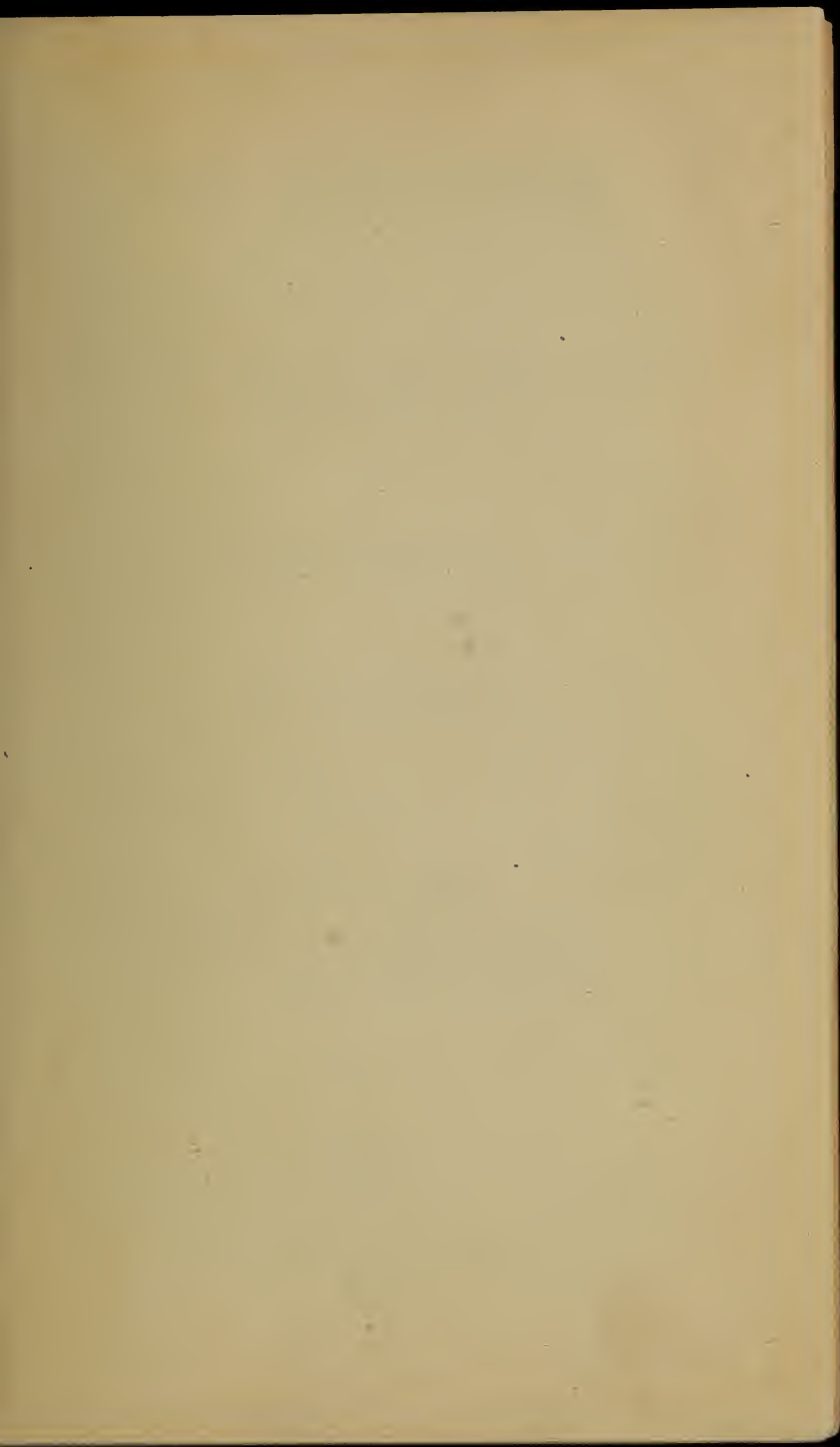
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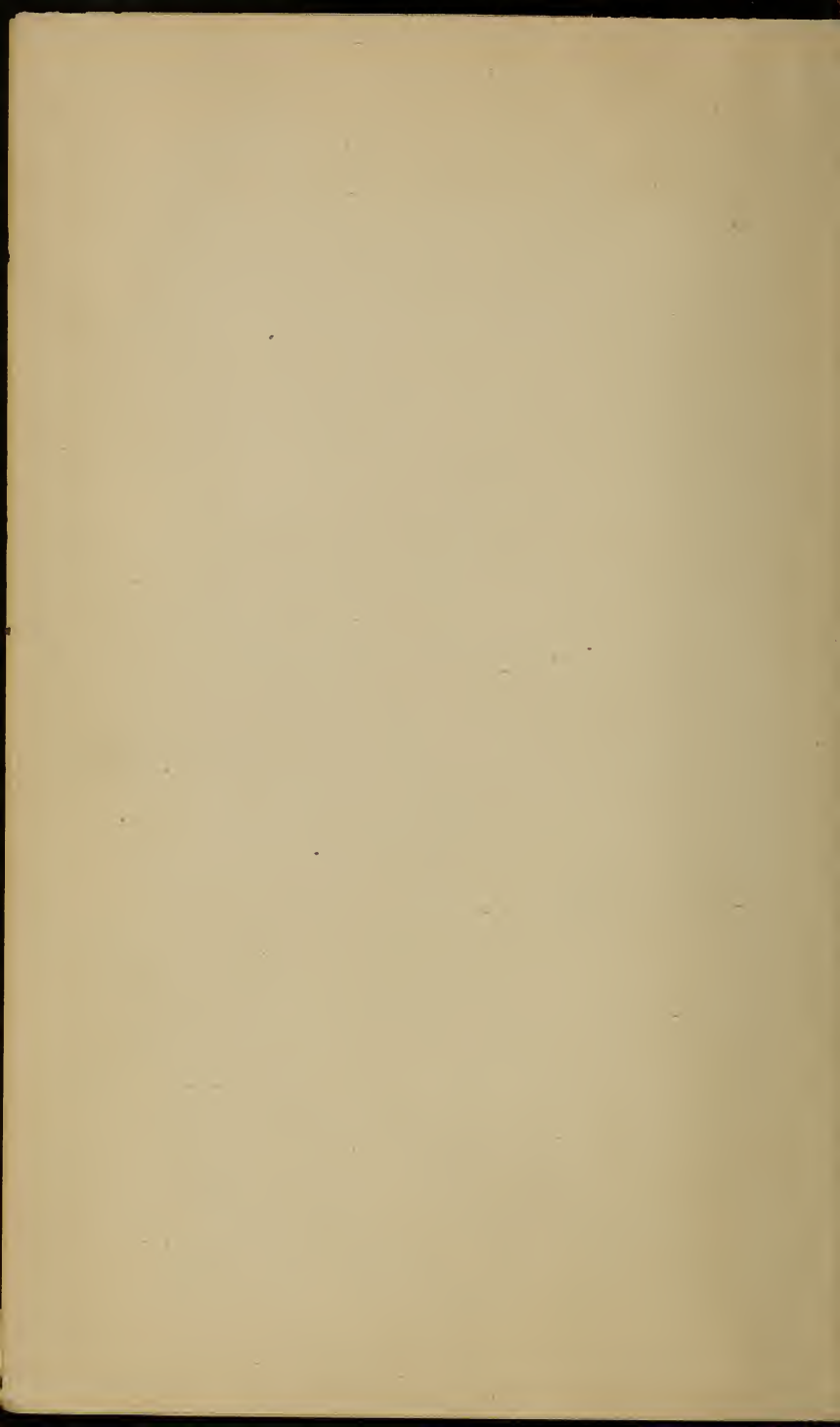
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THE HEREAFTER:

A

*SCIENTIFIC, PHENOMENAL, AND BIBLICAL
DEMONSTRATION*

OF

A FUTURE LIFE.

By D. W. HULL.

17
The spirit-world is not closed;
Thy sense is closed, thy heart is dead.

GOETHE.

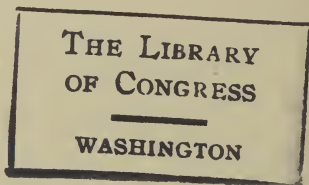
The Druids had that firm opinion of the reality of the future world,
that they would lend money on the condition that it should be repaid
in that world, if not in coin, in what there was of equivalent value.

WM. HOWITT'S HIST. SUP. NAT., Vol. I. p. 133.

BOSTON: \angle
WILLIAM WHITE AND COMPANY,
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1873.

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P R E F A C E .

No prefatory remarks could be more appropriate than the following explanation of the origin of this book, which I take the liberty to abridge from a letter and the reply : —

M. H.

“ MEMPHIS, TENN., Jan. 10, 1873.

BROTHER MOSES: . . . I am now engaged in delivering a series of Sunday evening lectures here on the Scientific, Phenomenal, and Scriptural Evidences of Immortality. And as I see the effect of my arguments on my large audiences, and have tested them with the most wily opponents, an irresistible desire seizes me to have them published to the world; but my long sickness last autumn, added to the sickness of every member of my family, and the birth of one of my children into ‘that better country,’ causes my cruel master, Poverty, to draw the reins more tightly than ever before. I can not now oversee the printing of a book, nor raise the ‘filthy lucre’ to pay for it. Can you help me? If you can, I know, from the past, you will. The lesson of turning one empty away you have never learned. Will you allow me to send my MS. lectures to you in the rough? Will you take them, revise them if they need it, and publish them in some form, so that the world can have the benefit

of them? If you can and will, I will pay you as fast as I can; if that is not in this world, you shall have it in the lawful currency of the hereafter. . . .

Truly, your brother,
D. W. HULL."

" BOSTON, January 20, 1873.

BROTHER DANIEL: . . . Now I come to the business portion of your letter. If my memory were not long enough to grasp the many favors received from you in the past, it would be short indeed. Send your MSS. along. I will fix them up and publish them. Not that I want compensation in the other world, but to relieve me of a few things that hang over me in the beyond. I remember the patient help, protection, and instruction that flowed in one constant stream from you to me from as far back as memory will allow me to go, until in manhood our paths became divergent. . . . I have not forgotten that when you was a poor journeyman printer, and I an Adventist minister, yet in my teens, your bottom dollar was often sacrificed to send me out to proclaim the *gospel of destruction*. Though we were in error, we were both deeply in earnest. Now that we have become men, and put away these 'childish things,' I will help you to undo that which you helped me to do.

I am, as ever, your brother,
MOSES."

CONTENTS.

CHAPTER I.

THE DEVELOPMENT OF ANIMAL AND SPIRITUAL LIFE.

Development as taught by John the Baptist. — The Process. — Man created out of Dust. — The Child's Lesson. — God's Books. — The Cypress Swamp. — The Skull. — The Bed of the Niagara. — Development of Matter. — Advantages of Speech. — Embryotic Development. — Why Monsters are born. — The Unseen. — The Rose and its Sermon. — Are Emanations tangible? — Earth. — Water. — Steam. — Electro-Magnetism. — The Source of Power. — Modus Operandi of Muscular Action. — Development of Spirit. — Spirit Material. — Infinite Fountain of Thought. — Is God Spirit or a Creature? — How are Spirits developed? — A Demand of our Natures. — The Principle of Life. — The Corpse. — The Difference. 7

CHAPTER II.

A FUTURE LIFE DEMONSTRATED BY THE PHENOMENA OF OCCULT FORCES.

A Spirit in Man. — Our Magnetic Surroundings. — Magnetic Exchanges. — We think through other People's Brains. — Magnetic Healing. — Unconscious Action of the Brain. — Case of Suspended Consciousness. — Psychometry. — The Dog. — Why Females reach Conclusions quicker than Males. — Mind-reading. — A New Faculty to be developed. — Mind compared to *Radiata*. — Clairvoyance. — Dreams. — Case related by Dr. Bushnell. — The Lawyer's Dream. — The Teller's Dream. — Intelligence conveyed by a Dream. — Witchcraft. — Resurrection. — Roger Williams' Body stolen by an Apple-Tree. — Ten Bodies: will all be raised? — What is Death? — Evidences of Immortality from the Imperfection of our Organisms. — Evidence of Dying Persons. — "Sweet Angels, I am Coming." — "Sainted Wife," — "Who will carry me over the Mountain?" — "There is Bertha," — "It is all right; I come." 29

CHAPTER III.

PHENOMENAL EVIDENCE OF A FUTURE LIFE.

Apparitions of the Living. — A Mother appears. — "Steer to the Nor'-west." — Different Hypotheses examined. — Apparitions in Dreams. — The Debt of Three-and-tenpence. — Extract from the Methodist Magazine. — Spirits correcting War Reports. — A Father appears to his Son. — Physical Phenomena. — Manifestations through Charles H. Foster. — The Memphis Appeal on the Manifestations. — Horace Greeley's Testimony. — Manifestations at Higginsville, Ill. — The Raps and their Work. — A Spirit settles his Estate. — Clairvoyance. — An unknown Sister introduces herself. — Miss Keyser's Manifestations. — Entrancements. — A Sister announces her Death. — Modus Operandi of Spirit Control. — Is it Magnetism? — The Watch-chain Argument. — Conclusion. . . . 56

CHAPTER IV.

SCRIPTURAL EVIDENCES.

Why the Author goes to the Bible. — Materialistic Bible Writers. — Many of them did not believe in a Future Existence. — Job on the Witness Stand. — Job's Redeemer and the Worms. — Testimony of David. — His Character. — Solomon's Testimony and Character. — The Prophets. — New Testament Evidences. — A Change. — The Carnal and the Spiritual Man. — War between the Flesh and Spirit. — Does the dead Body arise? — Examination of particular Texts. — Resurrection out of the Dead. — Jesus and Nicodemus. — Spirit of Jesus raised. — Paul's Houses. — Desire to depart. — Who are the Demons? — Holy Ghost, what is it? — Pentecostal Manifestations explained. — Entrancements. — Balaam, Peter, Paul, John. — Chips of the old Block. 102

CHAPTER V.

MORE SCRIPTURAL EVIDENCES.

Bible Apparitions. — Samuel's Return. — Testimony of Dr. Adam Clarke. — Moses and Elias. — Was Jesus' Body raised? — A novel Explanation. — Representation of Jesus' Wounds. — Similar Cases. — Jesus' Appearance to the Women. — Disagreement of the Witnesses. — Explanation. — On the Way to Emmaus. — Appearance to the Eleven. — Another Appearance. — Did Thomas see Jesus' Physical Body? — What is "the Comforter"? — Jesus' Appearance to Paul. — The two Narratives. — Paul a Pharisee. — Paul's View of Jesus' Resurrection. — How is Death abolished? — Examination of 1 Cor. xv. — Conclusion. 134

THE HEREAFTER.

CHAPTER I.

THE DEVELOPMENT OF ANIMAL AND SPIRITUAL LIFE.

Development as taught by John the Baptist. — The Process. — Man created out of Dust. — The Child's Lesson. — God's Books. — The Cypress Swamp. — The Skull. — The Bed of the Niagara. — Development of Matter. — Advantages of Speech. — Embryotic Development. — Why Monsters are born. — The Unseen. — The Rose and its Sermon. — Are Emanations tangible? — Earth. — Water. — Steam. — Electro-Magnetism. — The Source of Power. — Modus operandi of Muscular Action. — Development of Spirit. — Spirit Material. — Infinite Fountain of Thought. — Is God Spirit or a Creature? — How are Spirits developed? — A Demand of our Natures. — The Principle of Life. — The Corpse. — The Difference.

I CAN not better commence this chapter than with a quotation from the Book of books: —

“For I say unto you, that God is able of these stones to raise up children unto Abraham.” (Matt. iii. 9.)

“But more refined, more spirituous and pure,
As nearer to him placed, or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower

Spirits odorous breathes : flowers and their fruits
 To vital spirits aspire, to animal,
 To intellectual ; give both life and sense,
 Fancy and understanding ; whence the soul
 Reason receives, and reason is her being,
 Discursive and intuitive ; discourse
 Is ofttest yours ; the latter most is ours,
 Differing but in degree ; of kind the same."

Raphael — Paradise Lost.

Abraham, we are informed, "came out of Ur of the Chaldees." In this direction there is a possibility of tracing the name back to India. Here we find the Hindoo Brahma, who seemed to be the father of life in India, as was Abraham among the Jews. When we reflect that we only have to transpose the letter *Aleph* in Brahma to make it spell Abraham, the story is told : the religious idea of Abraham being the father of the children of earth, if not borrowed from the Hindoos, is at least derived from the same source. Brahma was also the father of life in India, and the creator of all things, as is also God in the present system. But, inasmuch as it is claimed that Abraham is the father of all of God's children here, there is only a verbal difference between the two.

THE DEVELOPMENT THEORY.

Whether John the Baptist had received an idea of the development theory, or spoke "wiser than he knew," it is evident that modern science is demonstrating the truth of his assertion. For we know that God is able to develop humanity from the stones that pave our streets. John opened the door to the great truth that man is developed from the stones, but not until these stones are first refined and developed into

higher conditions. It may have been spoken in ignorance of its truth, yet it is a truth that man was "created out of the dust of the ground;" that dust was only a higher condition of the rocks, and before man could have been created it must have been developed into vegetable matter.

DISAGREEMENT OF THE TWO REVELATIONS.

I am told, however, that this work was all accomplished within a very recent period — six thousand years ago, according to our biblical chronology. But I inquire by what authority the Bible says so, and I am again told that the Bible was written under dictation of God himself, and whatever is there is written by his authority. I have no escape from my doubts. While I am contemplating the matter, a little girl runs to me with a smooth stone from a babbling brook. I look at it, and find it quite round and polished. I ask at once, "Who made this?" She answers, in her lisping way, "I specs Dod made it." "If God made it," I reflect, "how did he make it? He must have put it through some sort of a process, as our mechanics would have done. Where are the mills of God, by which he does such beautiful work?" But the child takes me to the brook, and here I see the mills of God at work. Stones of every grade — those which are most smoothly polished, and those in the crudest condition — are being moved and turned against each other by the pressure of the running water. The angular corners are being worn off from the rough stones, and the smooth ones are being still more evenly rounded. Here is the "mill of God" for which I was inquiring; but how many millions of

years it must have taken to work on that little stone before it assumed its perfect shape ! But stop ; there is something in the stone : it looks like a shell of a small mollusk of the sea. I take a hammer and break the stone, and find it full of those little shells. I again ask the child, —

“ Who put these little shells in this stone ? ”

She again answers, “ I spects Dod put them there.”

I know he did. Here, then, in this stone, small as it is, I have another book, and I know God wrote it, for no other person could write such a book. But this little book demonstrates that many millions of years ago God took the soft sediment, and filled it full of shells that had once encased living beings, and put them all through it, and then closed the book, cemented its leaves, and sealed it with the great seal bearing his monogram, which, without translation, will be intelligible to all nations and tongues.

Now, if the first book is God's, it will harmonize with the last.

God has been writing all over our earth, and in every leaf of this world-book we find a contradiction to the Bible. When in the cypress swamps of the Mississippi valley we find the bones of a man that have been left there a great period, and when we count those cypress swamps, and learn that God has raised, matured, and rotted five cypress swamps over the grave of this skeleton, and the sixth swamp is past its prime, — knowing that it takes ten thousand years to mature one, we can not escape the conviction that the man who left his skeleton for us to look at must have

lived here fifty-seven thousand years ago. But when we go to Florida, and find a skull there one hundred and thirty-seven thousand years old, we know that God never was the author of the idea of the recent creation of our earth. We find traces of man which show that he lived here on earth before the glacial period. Lyell demonstrates that that was eighty or a hundred thousand years ago; but I don't care to make it that old for my present purpose. There is an old channel of the Niagara River which seems to have been filled up during the glacial period. In consequence, the Niagara has had to cut another — a new bed. In cutting that bed, it has been compelled to cut away rocks, as it is doing now. Since it commenced cutting it has cut back from the junction of the old channel the distance of eleven miles. It is known to cut back now at the distance of eleven inches per year, so that it would take it over five thousand years to cut back one mile, and a little over sixty thousand years to cut back eleven miles. If it has done all this since the glacial period, and man was here before that time, it demonstrates not only that the world is more than six thousand years old, but that the human race is much beyond that. I am compelled to believe these records, because their author is the creator of the world.

USES OF EARTHQUAKES.

Passing through one of your valleys, I hear a rumbling sound like thunder; the ground, also, seems to tremble under my feet. It is the shock of an earthquake. In a few days it is repeated; houses are thrown down and lives are destroyed. I take myself

away from the scene of danger, but remain near enough to be an observer. In time a mountain is reared, and a furious volcano breaks forth, sending up its tongues of fire, smoke, and ashes. The great rock-ribs of the earth rub their broken sides together, grinding each other into a fine soil, which is sent up amid the smoke, and ashes, and mud, and water, continually belched forth. This pulverized rock now becomes a coarse soil, and if I put some of it in an urn and plant an acorn, or a seed of any kind, it will only grow a dwarf; but each time the soil has grown into vegetation and gone back again, it has been raised in the scale of development, and it is capable of producing better vegetation than it was the last.*

But while this process is going on in the little urn that I have saved, a process of development is going on in another direction. The earth ground from the stones of the mountain is being washed towards the sea, there to again spring into animal and vegetable life.

We go to bayous of salt or fresh water located out of reach of the winds, and we find conditions somewhat favorable to the development of animal and vegetable life. Floating there appears to be a speck which we are at a loss to locate, as it seems to be neither animal nor vegetable, but a little of both. Another speck, however, floats near it, and we see a prolongation of one of its sides until it actually extemporizes an arm, which reaches out and draws in

* Perhaps it would be well to state that soil is educed from rocks in several ways — by glaciers, early forms of vegetable life, and the action of water and the atmosphere upon them. The process above is given because it is more easily comprehended.

the speck near by it ; then it becomes all mouth, and envelopes it. But now that the mouth has performed its part, there is no need for that any longer, and the little sarcoid becomes a stomach, and the speck thus taken in and enveloped undergoes a sort of digestion, and becomes a part of the little polyp. After it grows large enough, if you tear a little piece off, you will find that not only the original will live, but the piece you have torn off will commence to operate in the same way that its parent did.

It would take a great many generations before it began to have protrusions for the arms and a cavity for the mouth, but eventually not only would this be the case, but it would assume a kind of an envelope on its outside, which would either become hard and horn-like, or cartilaginous. From this, eventually, we should have a higher order of existence, and in a few thousand years, again, we should have another still higher order evolved from these. Thus we find a regular succession from the cartilaginous fish up to man. From this little cryptogam we first, after a long series of efforts, pass through the cartilaginous state, and reach the first order of vertebrata. There are developments from this till we come to air-breathing animals, who, swimming with their heads out of water, ever and anon make efforts to ascend higher in the air. The effect of this is to develop wings, while, at the same time, another order of the vertebrata have become land animals. We then reach the next higher order of animals in the winged vertebrata ; one step higher takes us to the marsupial animals, and the next step takes us to mammals : here we find the highest order of beings beneath man. This part

of creation, intellectually, is far beneath man. There is a demand with them which has only been supplied to man, and without it they have no means of associating ideas with each other, and therefore no means of further development.

THE ADVANTAGES CONFERRED BY HUMAN SPEECH.

Suppose the powers of speech were to be bestowed upon your horses or your dogs; how many generations until you would find them manifesting certain powers of mind? The horse's master wishes a certain job of work done, and gives his horse his reasons for it, and the faculties develop for combined generations. As it is, we have domesticated these animals till they understand many things we say; but if they could only exchange ideas with us, they would give us an opportunity to teach them still more.

On the other hand, let us suppose that when to-morrow morning's sun shall rise, it shall find that the whole human family has lost the powers of speech; not only the powers of speech, but powers of talking by deaf and dumb signs, which but for the gift of speech we never should have had. The papers would publish it all over the world, and we should each read it at the breakfast table, and learn that our neighbors were all afflicted as we are, but we should have no means of associating ideas only by the pen. We should manage to get along for one generation, but the next would not know how to read, and could not learn without oral instruction. In consequence of this we should have no more use for printing presses, men would soon forget how to make machinery without instruction, and each individual would be driven

to look directly to his own individual wants, without any reference to the wants of his neighbor. At this rate it would be but a few generations till the strongest men physically would take possession of our houses, and drive the weakly ones (who are generally the most intellectual) out of doors to perish. But at the same time these houses, too, would perish; the art of agriculture, to a certain extent, would be lost; and men would be driven to prey upon wild animals for their subsistence. They would climb trees for game, burrow in the earth for shelter, kill each other off for coveted objects, and become like the wild animals about them. If the loss of speech would result in all of this, may we not suppose that the gift of speech to the highest order of intelligences would bridge the chasm between the highest order of animals and the human species? I am not looking for the "connecting link" between man and inferior animals; I do not just now want it. I only want to show the advantages man has derived over the lower order of animals by virtue of this gift.

EMBRYOTIC DEVELOPMENT.

Now, I will follow the process of development from another stand-point. Let us commence with the beginning of human life, the fœtus. The first sign of life which we see manifested is a small speck, not unlike, in appearance, the sarcoid of which I spoke on a former page. Other cells are added to it, and the process of development begins, and as it develops it begins to change. The law of evolution, which has given us such a high order of existence, is now working in the embryo. The vertebrata is at length

reached, and thus the development goes on till we reach another step on the ladder of progress. Finally, man is reached.* This will account for monsters who are born into the human family. Men are born with gill-marks on their neck, showing that the process of development had been partially arrested in that part of the body, so that it was not perfect. In a neighborhood near where I lived when I was a boy, a child was born with the head of a squirrel; and I read of another that had a serpent's head when it was born, and would put out its tongue after the most approved serpent fashion. Fortunately neither of these children lived but a short time. Now, in these two instances the process of development had been arrested at the head; in one instance very early in the development, in the other at a later period; while the development of every other part of the body continued.

Monsters are never born with organizations beyond the human race, for they can not well develop beyond. The fact that monsters are always caused by the cessation of development of certain parts of the

* "The ovum, destined to become a new creature, is originally only a cell, with a contained granule." — *Vestiges of Creation*, p. 89. It is only in recent times that physiologists have observed that each animal passes, in the course of its general history, through a series of changes resembling the *permanent forms* of the various orders of animals inferior to it. . . . Nor is man himself exempt from this law. His first form is that which is permanent in the animalculæ. His organization gradually passes through conditions generally resembling a fish, a reptile, a bird, and the lower mammalia, before it attains its specific maturity. At one of the last stages of this foetal career, he exhibits an intermaxillary bone, which is characteristic of the perfect ape; this is suppressed, and he may then be said to take leave of the simial type, and become a true human creature. — *Vestiges of Creation*, p. 103.

organization, would establish, if we had no other evidence, that the embryo developed through all these lower animals, and therefore, at some period in animal life he has lived in these several forms. I have traced this line of argument to prepare the reader for my argument on the development of spirit. I shall not be compelled to be so tedious in handling that part of my subject, now that this is established.

Before I pursue this further I must take my readers with me for a moment to

THE UNSEEN.

Thus far we have dealt with matter which we could feel and see. Now let us go a step beyond. A single drop of water; I can see through it and it looks perfectly pure. Nothing shades the rays of light which pass through it. But I put it under the glass of a microscope and the drop of pure water has developed to a little world, teeming with life, — monsters preying upon each other, as some of our land-sharks, that wear broadcloth and gold spectacles, are wont to do at times. Had it not been for our microscopes we should never have known of the existence of this part of the world. How do we know that there are not creatures still more minute, who are entirely out of the reach of our microscopes? The earth, air, and water are full of life, of which, but for the microscope, we should be entirely ignorant. Who shall say that there may not be other objects about us beyond the reach of our natural vision?

Let us take for illustration a rose, which I may find upon my table in my room. Putting it on the balances, I ascertain its weight, and then hold it up to

my nose. I pronounce it very fragrant: I ascertain this because the rose has imparted some of its odor, which is really a part of the rose. After I have done admiring, perhaps twenty individuals will each of them take it, and each pronounce it fragrant. But I put it in the balances, and I find that though we had all partaken of its emanations it has lost none of its weight.

Now, what is this odor that arises from the rose? You can not see it, feel it, or hear it; it has no sensible weight, nor diminution. We can only come in contact with it through the olfactories, and this leaves us so in doubt about the aroma, that we can only express our admiration. We know there is an aroma, although we may not see it or come in contact with it by any other of our physical senses. Now, if we should meet a man without this sense, we should have no means of demonstrating the existence of this intangible element. May not this emanation really be a higher condition of the rose, as real and tangible to higher order of developments as the rose itself is to us?

Now that we have spoken of the rock-ribs of earth, let us return to a further contemplation of the subject. From the earth we may reach a higher condition in water; for it is capable of holding in solution all the primates of our earth. Water is a higher condition than the earth, and is more powerful. Earth is inanimate, and incapable of raising any great power in any short period of time. Its power must be evolved by a gradual process. But in water, this refined condition of the elements, the power is increased. A given amount of water will manifest a

certain rate of power, which can be used for the purposes of running machinery. But now take a portion of this water and develop it to a still higher condition, and you have steam. By this process you have intensified the power a hundred-fold. But what is steam? You can not see it when it is first liberated. You only know of its existence from its effects, or by seeing the vapor it causes by mingling with the atmosphere. It is really a spiritual condition of the water, and as we refine the water, we raise it to a higher condition. I take steam again, however, and unite it with caloric, and I have another time intensified this power a hundred-fold; I now have electro-magnetism. How much further we can go on intensifying this power no one can tell; but we have ascertained that the more we spiritualize the forces, the more we increase the power. Now, we can not see these forces. They are only known by their effects. From this we reach another conclusion, and that is, that

ALL POWER INHERES IN SPIRIT.

To illustrate: I have an osseous, muscular, and nervous system, which seems to hold the same relations to me that rock, earth, and water do to our world. Now, there is no power in either. Neither my bones, muscles, nor nerves, can raise my arm; yet I can raise it. But by what means? Ah, there is something behind all organization and combination of matter, in which the power is situated, and which holds it under control, and uses it as you would use the lever and fulcrum for the removal of objects too ponderous to be moved by hands.

Passing from the nervous system, we reach a higher

condition of nervine in the brain, which appears to be composed of nerve fibers, so intensely refined that if it was drawn out it would reach quite round our globe. And yet I can not find the power situated here. For the brain can not grind out thoughts, as Elder Miles Grant asserts. If it could, there could be no association of ideas. I could give you an idea only as it was put in and ground out, as the miller puts his grist in the mill to grind out flour. This I should have to do by mixing the proper nervine in your food ; but as I can not make you think as I please in that way, I am compelled to look up a more successful way. I must talk to you, and convey my ideas to the outward senses by words. This association of ideas determines to us that man has something existing back of the organism which controls the brain. This I term spirit. "There is a spirit in man," says Elihu, "and the inspiration of the Almighty giveth them understanding." Before I can raise my arm, my spirit must operate on the brain, the great galvanic battery of my system, controlling that in such a way as to send out telegrams through my whole nervous system. The nerves, in turn, act upon the muscles in such a way as to cause them to contract, and shorten up the cords necessary to raise my arm ; and thus my arm, nerves, muscles, and bones are all elevated. My spirit now holds magnetic control of my body in this way, and manifests its power through my organism. But for the spirit controlling this system I should have no power—should be entirely inert.

DEVELOPMENT OF SPIRIT.

I come, now, more directly to the subject of the

development of the spirit. All I have written was only to prepare the ground for the argument now to be made. Let us take the proposition laid down by Des Cartes. "I think ; therefore I am." Here is an axiom upon which there can be no dispute. We might have the same bodies composed of the same flesh and blood that we now have, but we could have no evidence of it unless it were demonstrated to our thinking faculties. Thinking, then, is the basis of our existence, for all that there is of us is that which is comprehended within our thoughts.

OF WHAT IS THE SPIRIT COMPOSED ?

But what do I think ? Why, thoughts, of course. But what is thought ? Thought is a bundle of spirit fibers or elements. Inasmuch as my body is supposed to contain all the sixty-four primates of matter, and is an epitome of all animal nature beneath me, so is my spirit composed of thoughts. But these thoughts could not exist if they were not developed from spirit matter. Having established the proposition that I think, I demonstrate that there is a world of spirit matter : you may call it latent intelligence, if you wish.

If there had not been the elements of matter out of which to compose my material body, I never should have had one, for something can not be developed from nothing. The very fact that my body is, establishes the fact that there must have been elements out of which my body was made. And also the fact that my mind exists demonstrates the fact that there are elements out of which mind has been created ; for something can not be made from nothing. If the

materialist should demonstrate that brain eliminates thought, he will demonstrate the fact that that thought was latent, either in the food that he eats, the air that he breathes, or some other invisible agent that enters into his composition. And thus he demonstrates the very thing which I am trying to prove.

INFINITE SOURCE OF THOUGHT DEMONSTRATED.

If this thought is thus created out of spirit matter, as the very proposition that we think demonstrates, we have reached another fact; and that is, that if we think thoughts, there is, somewhere, an infinite source of thought. That the union of these thoughts demonstrates intelligence none will deny. I have been reported an atheist; it has been asserted that I do not believe in a God. By this time my readers will know better. I may not believe in a God of infinite wrath and malevolence, as the clergy do, or a God with passions and emotions such as men have here, but I believe that God is, notwithstanding. It is well known that Kant found a negative to every proposition by which the existence of a God is established, and hence I do not feel like saying much about him. If he is infinite I can not describe him; if he is all-wise I can not comprehend him. If the theologian can describe his God, I only have to say that, sooner or later, people will outgrow him, and he will be compelled to share the fate of all his predecessors. I know God exists, because as a thinker I exist, and the thinking *I* must have been drawn from some source of intelligence, which I, for want of a more expressive term, call God. Some individuals know of the

existence of a God, because they *feel* him. This can be evidence to none other except the one who has the experience. Because I do not believe in a personal God, Elder Grant maintained that I did not believe in a God at all. But I claim that I believe more in God than does the elder. A personal God is just as much of an organization as a human person, and Elder Grant and his friends contend that God must have his thoughts ground out through his brain. So, if his brain was to accidentally become injured, his thoughts would not be produced so effectually as if his brain were perfectly harmonious. We are all more or less like the elder in this respect; for we all anthropomorphize our deity and make him as near like ourselves as possible. The elder's views of God are only the orthodox views gone to seed.

GOD IS EITHER A SPIRIT OR CREATURE.

But all organisms suppose something anterior to the structure of their organization. I have before me a watch. This watch marks the time for me, dividing each day into an equal number of hours. I perceive, at once, that this organic structure came into existence for the purpose of answering a certain end. Organized beings never happen. There are but two ways that they can come. One is through the development of the elements of which they are composed; the other is by special creation. Now, if God is a person, or is even endowed with the peculiarities with which theologians credit him, it is demonstrated at once that he has come into existence either through development or by creation. For the organic structure of the brain, drawn from material elements,

could not always have existed in their present form, since to deprive matter of the powers of change is to deprive it of life. If the elements of God's body and brain were drawn from matter in order to its organic structure, it develops the fact that long before the production of this organic structure, there were elements out of which to produce it; and since thought is only eliminated through (or *by*) the brain, it demonstrates that there was a time when God could not think. But long before this there were in existence the elements of thought; for if there had not been, thought would never have been developed. Now, this fact demonstrates that I believe in a God who existed not only long anterior to Elder Grant's God, but one without which the elder's God would never have had an existence; for if he had not developed *out* of my God, then this Being, which I have found existing long anterior to organization of matter, must have created him. In any event, so far from my disbelieving in a Deity, I believe that all the little churchal and mythological gods — if ever they existed — have been made either out of him, or by him.

HOW ARE SPIRITS DEVELOPED ?

The question now comes concerning our spirits: How do they come into existence? I have already told you what thought is — a bundle of spirit fibers. I believe spirit to be a bundle of thoughts — or ideas, if you wish. Let us take the child to start our spirit. Starting with one thought, which is attracted to the brain for the purpose of manifesting itself through matter (as we can prove that the spiritual education

must be built on a material education), it finds itself unequal to the task without another thought to aid it. This renders it negative to the spirit matter about it, for there is a want in its nature which can only be supplied by elements of spirit such as are necessary to compose another thought; hence just such forces as are necessary for this other thought are attracted. But the spirit elements of a second thought can not well concentrate without carrying with them other elements. And again, we should find a want in this newly-formed spirit, for the want of other elements to make a harmony with these already centered together. The best illustration I can give of this is to state that the process of spirit development is in no way unlike the development of the human species. Commencing with the embryo, which is only a single cell, like the commencement of the spongiote, we trace the development on and on until we have reached man. So, commencing with the cellular structure of the spirit, we continue to ascend higher and higher, until we arrive at the loftiest angel who assists in the development of the lower orders of beings.

Now, man has in his nature a constant demand for something just beyond. He is not satisfied with his present status. We all feel that we are imperfect, and this very feeling is a constant draft on spirit matter for the elements we so much need to harmonize and perfect our spiritual organizations. But so soon as we shall have attained this, the very elements we have obtained will not only bring a want with itself, but it will enable us to realize that there are other wants in our natures, and this longing desire will con-

tinue to reach out to them until they are attained, and so on *ad infinitum*.

THE PRINCIPLE OF LIFE.

These thoughts can not be seen. They are only felt. Yet the only evidence we have of the principle of life is manifest in this way. This life we can not see, yet it is so connected with the elements of spirit, that unless you have the one, you can not expect the others. Here are two acorns: one of them I give to a chemist, who pulverizes it — analyzes it. He tells us such a percentage of it is composed of hydrogen, such another per cent. of it is composed of carbon, and perhaps there is a small percentage of it oxygen and other elements and gases. But there is one thing which has escaped his notice. That was the life which escaped from the acorn when he pulverized it. I take the good acorn, however, and plant it, and I have demonstrated that the life germ of the stately oak was incased in that tiny shell. He has destroyed the life principle in the acorn without discovering it, but I have preserved and developed it in the little seed that I planted. This is one of the hidden forces of nature, and demonstrates that there are properties beyond the crucial tests of scientific men. Again, we demonstrate another fact, or the same fact over. If there were not the elements of life to draw from, the acorn would never have been enabled to collect within itself those elements. If this principle of life is not the same in essence as spirit, it is entirely in harmony with it. Else we should have spirit outside of life, which is impossible.*

* Lest the captious reader should deny that intelligence exists in

I will not now take time to carry this argument out, and demonstrate immortality from it, as this part of the argument may be treated in the discussion of the next phase of the subject. One more illustration of this principle, which we all acknowledge, and I will give you a rest.

There is taken into your church, for the funeral rites, the body of one of your citizens. You look upon it, and see the limbs which were active in life now motionless; his eyes see not, his ears hear not, nor does his heart beat. You have all known him familiarly by the name of John, and you all say John was a good man. You say *was*, not *is*; for all that made John good has gone, and only the body, through which he manifested this goodness, remains. You formed your estimate of the man, not on account of his beautiful organic structure, which, to be sure, never fails to please the ideal, but from something within the man which you could not see. That unseen principle which you so much admired and loved was that which used the body before you to such happy effect in this world.

After you have tired looking at his expressionless countenance, you say, "Take away this body, and bury it; it is a solemn mockery! Since the escape of that principle there is nothing left of it for me to ad-

life, I will ask his careful attention to a chapter entitled "*Do Plants Think?*" in pp. 203-213 of the *To-Morrow of Death*, by Louis Figuerer. I doubt whether plants think as we do, since thought can not well be outwardly manifested without cephalization. But that there is spirit matter about plants enough to direct them in their motions there can be no doubt. This intelligence is different, however, but not so much so as it is outside of organic structure.

mire." Ah! all that you loved of John has gone, and you love him still; but you never cared for his body only as it could be used by his spirit for the manifestation of good. Now, shall we suppose that all that we loved — all that by which John identified himself to us as a good man — died with the body? No; when the body he was using became unfit for his service, and he could no longer use it, he left it and ascended higher, where he could be clothed with his spirit body, and continue the work so graciously commenced here.

You do not measure your friends and neighbors by the size or appearance of their bodies. You say neighbor such a one is a good man because there is something behind his material organism pushing him forward to do good deeds. You do not so much admire the instrument through which these deeds are done, as you do the motive power that caused them to be done. Yourselves being witness, there is an unseen principle with each and every one of your neighbors which determines your estimation of their characters. That this principle lives I shall try to establish in succeeding chapters.

CHAPTER II.

A FUTURE LIFE DEMONSTRATED BY THE PHENOMENA OF OCCULT FORCES.

A Spirit in Man. — Our Magnetic Surroundings. — Magnetic Exchanges. — We think through other People's Brains. — Magnetic Healing. — Unconscious Action of the Brain. — Case of Suspended Consciousness. — Psychometry. — The Dog. — Why Females reach Conclusions quicker than Males. — Mind-reading. — A New Faculty to be developed. — Mind compared to *Radiata*. — Clairvoyance. — Dreams. — Case related by Dr. Bushnell. — The Lawyer's Dream. — The Teller's Dream. — Intelligence conveyed by a Dream. — Witchcraft. — Resurrection. — Roger Williams' Body stolen by an Apple Tree. — Ten Bodies: will all be raised? — What is Death? — Evidences of Immortality from the Imperfection of our Organisms. — Evidence of Dying Persons. — "Sweet Angels, I am Coming." — "Sainted Wife." — "Who will carry me over the Mountain?" — "There is Bertha." — "It is all right; I come."

"THERE is a spirit in man, and the inspiration of the Almighty giveth them understanding." (Job xxxii. 8.)

This language was used by Elihu, a heathen poet, in the presence of Job and his two friends. It appears that one calamity after another had befallen Job, until he was entirely stripped of his property, and wholly bereft of his family. The two friends who visited and tried to comfort Job appear to have been ministers, in some respects not unlike the clergymen of our times. They tried to convince him that all these calamities had been judgments of God visited upon poor Job for his sins. Job denied the charge, and claimed that his moral character would compare very

favorably with theirs. He referred to several instances of his charity, and claimed that he had been guilty of no crime. With all his real and alleged crimes, he seems to have been a materialist. Not until after he effectually silenced his two clerical friends did Elihu attempt to speak; and he introduces his speech. For he well knew that such an apology was necessary if he undertook to do what the others failed in doing. So he says, "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, days should speak, and multitude of years should teach wisdom." But lest the question may be asked if he ever attended a theological institution of learning, he proceeds to tell them that man has a spiritual nature which can get understanding by coming en rapport with the eternal I AM.

This power of coming en rapport with the *beyond* is pertinent to this subject; therefore I have quoted it. It was by virtue of this spiritual nature that he assumed to speak on subjects beyond the mental grasp of the theologians of his day.

OUR MAGNETIC SURROUNDINGS.

Permit me to demonstrate the truth of the above assertion, and I will do it by unseen forces, which are now generally acknowledged to exist. The first force to which the reader is introduced is *magnetism*, or *mesmerism*, which is precisely the same thing.

We all hold certain relations to each other, and sustain these relations by an unseen principle, which we find hard to describe. We often form our likes and dislikes of an individual merely from coming within his or her atmosphere. The reason of this is,

that there are certain unseen elements in each person's magnetic surroundings which are either beneficial or pernicious to us. For we are constantly throwing off magnetism which is now no longer useful to us, and inspiring new in its stead. I have already showed you the development of the body, how it was made of the food we eat, the air we breathe, &c. But as we develop within we must throw off outwardly. We not only do this in a material sense, but there are unseen forces continually in and around us, undergoing the same process.

MAGNETIC EXCHANGES.

Now we have a surplus of some kinds of magnetism, or some magnetic elements, while there is a want of other elements. We find others who have a surplus of that which we need, while they are in need of that which is going to waste in our constitutions. Wherever two such individuals meet, they can not help feeling a sort of attraction for each other. It is on the same principle of our attraction for a leafy grove in summer. We have a surplus of carbon within our systems, while the grove is continually inhaling that element and expiring oxygen, and both are benefited by the exchange.

WE THINK THROUGH OTHER BRAINS THAN OUR OWN.

This magnetic principle enables one individual to come so en rapport with another as to get the control of his or her organism, and use it for the expression of his or her thoughts. If I should get thorough magnetic control of an individual in an audience, I am enabled to think through that individual's brain,

and speak my thoughts through his organism, in just the same way that I control my own organism. The reason I can think, write, and speak is, because I am in constant rapport with my brain. I am a spirit as much as I will ever be, only that I am compelled to give material expression to my ideas, in order to be comprehended by those who are in the material. Spirit is built upon matter, and as we can not be prepared for a spiritual education until we have laid the material groundwork, it is necessary that we should remain en rapport with a material organism until we have finished our education on that plain. Now, if I should pass to the spirit world, the marks of dissolution having begun in my body as soon as I have left it, it is impossible for me to get control of the nerve forces so as to give expression of my thoughts to the outward senses of individuals in earth life. The only thing I can do is to hunt up a medium—one whose brain is plastic, and get psychological control of the brain of the medium. This I can do either by psychologizing the spirit of the medium, or securing its temporary absence; then I can use the organism to give expression to my thoughts.

I have taken some pains in my observance of this phenomenon, and I find that nearly every class of manifestation of a mental nature comes through the mediumship of the brain. Let us take an instance of mechanical spirit writing; the hand and arm become stiff, and pass entirely beyond the control of the medium, and yet a writing is produced—the handwriting corresponding to the handwriting of the deceased individual whose name is attached at the end of the article. It is evident that the writer never

could have produced the writing except by getting thorough control of the nervous system, and he could only reach that through the mediumship of the brain. Notwithstanding, the brain has been made the medium of the control of the nervous system, not one word of the communication passed consciously through the brain of the medium. I am now writing as if Spiritualism were taken for granted; if any should feel like disputing this point, I will, for the sake of argument, grant that the dead are unconscious. But magnetism is clearly established as a fact, and few, if any, will be prepared to dispute that. If, then, I am able to think through another individual's brain, and give material expression to my thoughts, without physical contact, it demonstrates the truth that the *I*, that does this thinking, is superior to the brain of the medium I use; for if the brain ground out thought, I could have no way of reaching the brain of the medium with that thought only by bringing that thought in physical contact with the brain. If a thought of its own volition passes across the space which separates me from the medium, the fact by that act becomes established that thought is an entity, which can force itself upon the brain. Now, the thinking *I* is entirely made up of these entities, and as each one of them has power to force itself upon the brain of media, it looks as if that were their customary way of manifesting. The *I* that does the thinking for my organism, is superior to the brain, through which thought is eliminated.

MAGNETIC HEALING.

Let us take another class of experiments. An in-

dividual has a severe attack of rheumatism. The magnetizer approaches him, and makes certain passes with his hands over the affected part, and it is better. For the sake of the experiment he is required not to touch the patient; yet the effect is more than could be expected from any medicine. What does it? Why will the patient get better under this treatment when all other remedies fail? We can't see the magnetism unless by clairvoyant vision, and we have no way of distinguishing it as a force only by the effects produced. Here is a power, then, by which certain physical results are effected, almost entirely under the control of the mind. If mind thus controls these forces, then it demonstrates the fact that these forces may be used for the perpetuity of our existence after the death of our bodies.

UNCONSCIOUS ACTION OF THE BRAIN.

As I could not introduce the "unconscious action of the brain" in the proper place in this book, I shall be compelled to notice it here. The reader well knows that as he goes home from his day's work, though his mind may be absorbed with the subject-matter of a conversation with some one, he will turn all the corners just right, and arrive home almost as well as if he had concentrated his mind on the subject. Now, there is a way of explaining; every occurrence is governed by law, whether that law is understood or not. Scientists tell us it is a latent thought in the brain. But what stimulates that latent thought into action? Is it not just as easy to think that that is the grand thought of the spirit, it having magnetized the brain thoroughly with that idea, and

set it going just right to make those turns in the proper place, though the mind is absorbed in other things? * Many mechanical movements of our bodies seem like a piece of machinery; set in motion, it makes so many strokes in a certain direction, when, by some mechanical contrivance, a reversion of the action of the whole machinery effects an entire change.

Just here an objector said to me, "I have an objection; it is as follows: A hod-carrier was at one time carrying some brick up a ladder, when the masons, being out of brick, called out, 'More brick.' But before he could respond to the demand, a brick fell on his head, and he was carried home senseless. He remained in a semi-idiotic state for about seven years, when the physicians, merely for an experiment, tried to raise the part of the skull that was broken. They succeeded, and the moment the brain was relieved of its pressure, the man uttered the words, '*Ay, ay, sir!*' which were supposed to have been in response to the demand of seven years previous." In this instance it is supposed that the brain resumed

* It has been observed that wild deer will pass over precisely the same strip of ground, where, perhaps fifty years previous they had a trail — though the woods have been cleared away, and all signs of the trail across fields, highways, &c., have been obliterated by the enterprise of civilization. What is stranger than this is the fact that birds of passage will invariably find the same invisible trail through the air. There is only one known law by which this class of phenomena may be accounted for; that is, that an invisible something never fails of being constantly thrown off from each body, which always remains to a certain extent in the place where it was left, and which never fails of attracting affinities. If this principle holds good, we may yet account not only for the above phenomena, but many others. Probably these feelings are somewhat the cause of our veneration for old home associations.

the current of its thoughts just where it left off, seven years before. Now, I find it a great deal easier to believe that this thought was retained by the spirit, than that the brain manufactured the thought and retained it seven years. Let us suppose that thought proceeds from spirit; would it not be much easier to suppose that a message had been dictated seven years before, and would take its turn in the message department, than to suppose that the brain ground it out, but the grist was never received until seven years after? The natural conclusion, however, would be, that the spirit touched the part of the brain necessary to make this response, but failed. Having failed once, it would try the same thing over again and again, thus experimenting upon the same words during the whole time. The consequence would be that the whole atmosphere about the individual, and especially that part of the brain, would be impregnated with those words; and although he individually might actually forget the demand that had been made seven years before, he could not help making the response which is printed all over his magnetism, for his being would be thoroughly psychologized with these words. You could understand the idea better if I were to illustrate it by a musical instrument. If one of the keys were to be injured, a musician would find it impossible to produce perfect music with it, although the music may have been in the individual's mind. Now, the brain is operated on somewhat like a key-board. If any of the organs of the brain are injured, the spirit finds it a matter of impossibility to reproduce the thoughts which are eliminated by this part of the organ of the mind.

PSYCHOMETRY.

Another unseen force may be observed in Psychometry, sometimes termed "mind-reading." Perhaps all have observed the faculty so prominent in dogs. It has generally been supposed that the dogs scent the track of such animals as they wish to capture. But I find it very hard to believe that the olfactories of a dog are so refined as to scent out and distinguish his master's tracks from a hundred or a thousand others, who, perhaps, have passed in every direction across his master's track since it was there. Let us suppose that there is a magnetic aura attending each individual, as unlike any other person as is his character, and that the dog has a spiritual sense so refined as to distinguish these as he would his master's face or voice; we can then understand how easy it would be for a sensitive animal, if fully developed in that faculty, to distinguish these, one from the other. "But," I think I hear it objected, "you are not going to argue that dogs have immortal spirits — are you?" I will not undertake to tell what is in the future for animals; but I can not see why they should not have. That they have this life is certain, and I can understand no law by which it can be dissipated.

ANOTHER ILLUSTRATION.

I will take another illustration. A gentleman invites a stranger to his house, and introduces him to his wife as Mr. A. During the interview, the lady catches enough of the conversation to understand that Mr. A. and her husband are talking about entering into partnership. She, not being favorably impressed

with him, improves the first opportunity to talk the matter over with her husband. The conversation would run about as follows : —

Wife. You are not going to enter into a partnership with that man — are you ?

Husband. Why, yes ; we are talking a little about it !

W. Well, I would not have much to do with him.

H. Why not ?

W. Because I do not believe he is an honest man, and I am afraid he will cheat you.

H. Why do you not think he is honest ? He has as good references as there are in the world.

W. I can't help it. I do not believe he is honest.

H. But why do you question his honesty ?

W. I don't know ; somehow I *feel* that he is not all right.

It may take this man several years to learn that what his wife felt was true ; but sooner or later, he learns, by bitter experience, that she felt Mr. A.'s moral condition. She was not able to give any reason for her suspicions, only that she *felt* there was something wrong with the gentleman. That was all she knew about it. The truth is, this man carried the defects of his moral character in his magnetic surroundings, and when the lady came in contact with him, she felt that there was something wanting, and that sooner or later it would manifest itself. But this fault in his character could only be manifested to those who had a power beyond the five senses. Such persons will solve one of your life problems without a thought, the truth of which it will take you months

to demonstrate, thus developing a faculty within her beyond the reach of your fine senses.

MIND-READING.

I know a lady who will take any fragment of stone you may give her, and describe the country in which you got it; there are some who will take up a piece of writing, and describe the author as correctly as could be done by his most intimate friends. Permit me to say right here, that this power is only found amongst Spiritualists. Ministers assert that it is "mind-reading." If so, why is it not found in the churches? Some of them profess to explain it upon scientific laws: why, then, do they not allow the science cultivated in their churches? Every one knows that it would be worth any person's position in his church to have such a faculty developed in his organism. Dr. Graves, of Memphis, denounced me as an infidel for my explanations of these phenomena, yet his explanations of the manifestations of Spiritualism will explain away every jot and tittle of the New Testament. If this mind-reading is a science, and Spiritualists are developing it, why is it that this reverend denouncer wages such a warfare upon them? He knows nothing of these things, only as he learns of Spiritualists. Should this development continue, he will continue to be dependent on Spiritualism for every fact he may get.

A NEW ORGANIC FACULTY IN PROCESS OF DEVELOPMENT.

I believe there is a development now going on in the human mind: if it does not develop a duplicate

of each of the five senses, it will succeed in developing entirely a new faculty. It will be remembered that in the preceding chapter I hinted that this development always extends towards the supply of the wants of the individual. In future illustration I will say, the *radiata* are compelled to send out feelers toward the five points around them, that they may draw in such elements as are necessary to their higher development. I do not know that here is a prophecy of the five senses. But I ascend a grade higher, and I find another animal entirely dependent on feelers which it sends out before it, so it may feel its way. As thus you ascend the grade, there would come a period when these tentacles would become very sensitive to every object coming within their touch. A very little higher, and these tentacles become sensitive to the light, and objects reflecting the light would throw that reflection upon these feelers, and they would get the impression of the object before they came in reach of it. From this it would be very easy to continue this development until we had a perfect eye. The human family, I sometimes think, hold the same relation to some future period of the human race that the star-fish does to the present race of men. We are just beginning to realize that there is a spiritual atmosphere, and we are putting forth our feelers to ascertain what there is in the Beyond. As everything develops on the line of its attraction, there must come a time when this spiritual want of our natures will be supplied. Hence the time must come when men will see spirits and talk with them as naturally as they hold intercourse with their fellow-mortals. It is in such strict harmony with science, that I have no means of avoiding the

conclusion. And not only that, but there is a corresponding development of the spirit world. For while, like a tottering child, we are reaching to the next highest point above us, we find angel hands reaching with parental fondness toward us. I believe this communion will become more intimate, and our perceptions will become brighter, till in time we shall discover that now and then we are only gathering up a few pebbles while the great ocean of truth shall remain before us unexplored. And as we shall step into the margin of its clear waters, we shall get a faint glimpse of the work of eternity unfolding before us.

There is another force, in some respects unlike the one I have been writing of, but which demonstrates itself to be no less a spiritual faculty than those to which I have referred. It, too, is a science found solely amongst Spiritualists, and is called

CLAIRVOYANCE, OR CLEAR SEEING.

I need not demonstrate that there are persons who can see through the walls of a house, and tell how the furniture is arranged within, or tell you if your physical organs are not properly doing their work. They will tell what organs are deranged. These facts are being demonstrated in almost every neighborhood, and nobody that cares for a good reputation as a reader and thinker would venture to deny them. In order, however, to show what prejudice will do for a man, I quote the following extract from "The Footfalls on the Boundary of Another World," p. 94.

"When I was in Paris," says Rogers (the poet) in his "Table Talk," "I went to Alexis and desired him

to describe my house in St. James' Place. On my word he astonished me! He described most exactly the peculiarities of the staircase; said that not far from the window in the drawing-room there was a picture of a man in armor (the painting by Georgione), and so on. Colonel Gurwood, shortly before his death, assured me that he was reminded by Alexis of some circumstances that had happened to him in Spain, and which he could not conceive how any human being, except himself, should know. Still I can not believe in clairvoyance, *because the thing is impossible.*"

All our knowledge has been obtained through the mediumship of the five senses, and the man who can not rely upon them is in a desperate condition indeed. This clairvoyance demonstrates that individuals may see without eyes.

DREAMS.

There is often something peculiar in dreaming — something which seems to transcend all known laws governing our organism. Many of our most imperfect dreams are stimulated by a disordered stomach. The query often arises, Is there such a thing as a dreamless sleep? This is often answered in the affirmative. The most we can say on this subject, after all, however, is, that we do not remember to have had a dream at certain times, when we have been known to sleep; but since there are many of this very class who talk in their sleep, and walk in their sleep, which could not be done without a corresponding action of the mind, we may safely conclude that it is very possible to forget our dreams. My brother Moses, when a

boy, and working at the carpenter's trade, used frequently to get up in the night, and walk about, talking with different ones; but in the morning he could not have the least recollection of what had transpired in his sleep. One morning he was perfectly astonished to find a bunch of shingles on a large barn he had carried up in his sleep. I need not say that it took some persuasion on the part of his co-laborers to convince him that he performed that feat whilst he was taking his usual exercise during his sleep.

HELP AMID SNOW-DRIFTS.

Dr. Bushnell, on pp. 475, 476, of his book, "Nature and the Supernatural," tells the following story of Captain Yount, of Napa Valley, California, whose character and integrity are vouched for in the strongest terms. The story was related to him by Captain Yount in person, and the fact is known to the whole community. It is also quoted in Owen's "Footfalls," p. 457.

"About six or seven years previous, in a midwinter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff. He saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow. He distinguished the very features of the persons, and the look of their particular distress.

"He awoke profoundly impressed with the distinctness and apparent reality of this dream. At length he fell asleep, and dreamed exactly the same dream

again. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story, and was only the more deeply impressed by his recognizing, without hesitation, the scenery of the dream. This hunter had come over the Sierra by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this the unsophisticated patriarch was decided.

“He immediately collected a company of men, with mules and blankets, and all necessary provisions. The neighbors were laughing meantime at his credulity.

“‘No matter,’ said he; ‘I am able to do this, and I will, for I verily believe that the fact is according to my dream.’

“The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass; and there they found the company in exactly the condition of the dream, and brought in the remnant alive.”

It would be somewhat difficult to make a clear case of mind-reading in this instance, unless he had gone there as a spirit, which may be probable. But this would supersede the necessity for mind-reading.

There are several points in this case which it would be well not to overlook. 1st. Captain Yount knew of no such pass. Hence his dream was not the result of anything he had heard or seen. 2d. He obtained a knowledge of their suffering condition only by means of his dream, and but for that they would have perished. Here, then, is a clear case of a man who received his knowledge of a locality and its surroundings, and the suffering people in it, by some kind of a force

outside of his five senses. 3d. He found on his arrival at this scene of suffering that he had not made a single mistake in his dream. Now, how happens it that he should dream out all these facts, and who imparted them to him? /

THE LAWYER'S DREAM.

Abercrombie, in his "Intellectual Powers," p. 222, cites the following case of a distinguished lawyer. It is reproduced by Hon. R. D. Owen on p. 127 of his "Footfalls."

"This eminent person had been consulted respecting a case of great importance and much difficulty, and he had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night, and go to a writing-desk which stood in the bed-room. He then sat down and wrote a long paper, which he carefully put by in the desk, and returned to bed. The following morning he told his wife he had had a most interesting dream; that he had dreamed of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him; and he would give anything to recover the train of thought which had passed before him in his sleep. She then directed him to the writing-desk, where he found the opinion clearly and fully written out. It was afterward found to be perfectly correct."

THE TELLER'S DREAM.

On p. 205 of the same book another account is given of the dream of a teller of a bank in Glasgow. It is also quoted in "Footfalls," p. 163.

“The gentleman was at the time connected with one of the principal banks in Glasgow, and was at his place at the teller’s table, where money is paid, when a person entered demanding payment of a sum of six pounds. There were several persons waiting, who were in turn entitled to be served before him; but he was extremely impatient and rather noisy, and being, besides, a remarkable stammerer, he became so annoying that another gentleman requested my friend to pay him his money and get rid of him. He did so accordingly, but with an expression of impatience at being obliged to attend to him before his turn; and he thought no more of the transaction.

“At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance, the deficiency being exactly six pounds. Several days and nights had been spent in endeavoring to discover the error, but without success, when, at last, my friend returned home, much fatigued, and went to bed.

“He dreamed of being at his place in the bank, and the whole transaction with the stammerer, as now detailed, passed before him in all its particulars. He awoke under the full impression that the dream was to lead him to the discovery of what he was so anxiously in search of; and on investigating, he soon discovered that the sum paid to this person, in the manner now mentioned, had been neglected to be inserted in the book of interests, and that it exactly accounted for the error in the balance.”

INTELLIGENCE CONVEYED BY A DREAM.

One day last April, 1872, Mrs. S. J. C., a lady in whom

I had great confidence, as also had all her acquaintances, said to me, —

“I must tell you a dream I had three weeks ago. It seemed that I was at home in New England, and carrying a bucket full of water, when I heard a voice crying, ‘Somebody is dead!’ The voice was so sudden that it startled me, and it seemed that I dropped my bucket, which awakened me. But I went to sleep, and the dream was repeated. About a week afterward I received a letter from my mother, informing me that my father had died on that same night.”

Enough on this subject. All must be convinced that there was a happy coincidence between the dreams and the facts. The evidence of design was never more complete.

WITCHCRAFT.

. Another peculiarity, where persons were supposed to transcend their natural powers, is the case of the Salem witchcraft. Cotton Mather, who caused more witches and wizards to be punished than any one else, tells some curious stories about them. He tells us that some of his servants were bewitched, and that they were able, under the spell, to talk Latin, Greek, and Hebrew, quite as fluently as he could. In their normal state they knew nothing of these languages. Here was a power similar to that with which the apostles were endowed in early times; and what better evidences did he want that a witch-finder was needed? But at that time it was a sign of apostleship; now it was entirely the reverse.

The very fact that this power is manifested in the

unfortunately bewitched ones of that time establishes that there is something in the unseen which must come in magnetic rapport with us, and talk through our organisms.

Just here a few thoughts on the resurrection will not be amiss. I believe in a resurrection *from* the dead, but not *of* the dead. The reason I do not believe in a resurrection of the dead, is because I conceive it to be utterly impossible. Take the case of Roger Williams, which was referred to by the papers a few years since. They had undertaken to remove the body; but when they dug down into the grave, they found no body there. An apple tree that stood at the head of the grave had sent out a root, which, entering his head, passed down his spine, sending out branches for each limb of his body. This tree had actually filched away his body, and reproduced it in the fruit of the tree, which had actually been eaten by the visitors at the grave of the first governor of Rhode Island. Now, inasmuch as the materials of Roger Williams' body had gone to make up other organisms, what will Roger Williams do, in the resurrection, for a body? These men who may have the right in possession of his body will hardly be willing to give up the little of it he may claim, for if they should it would establish a precedent requiring them to give away by littles until the whole body is gone; and then what would they do?

Science teaches that our bodies are always dying and going away from us, and new bodies are constantly being created for us, which take the place of the old ones, which have died; that each day a certain portion of our bodies is eliminated, and the place supplied

with new material. The reader may test this at any time by rolling up one of his sleeves, and damping the other hand, and rubbing energetically the bare arm. Small particles of what has once been the flesh and blood of the individual will be rolled out from beneath the surface of the skin. If the experimenter will save all this exhausted matter, with the parings of his finger nails and the cuttings from the hair, and put it in an urn, he will find that once in about six or seven years he will have materials of an old body fully equal in weight to the present one. In the course of a lifetime he will have had about nine different bodies, besides the one which dies last! When I ask which of my bodies will be raised, I am answered, the last one. Very well; then it would be just like one of the devil's tricks to go and raise the other nine bodies, and then what a quarrel we should have about who should go to heaven or that other place as the representative of D. W. Hull!

Death is a separation of the particles, and whenever the body has lost its life, it is unfit for the use of the spirit. Then the spirit, which can not die, must attract to it the particles of another body, adapted to the higher wants of the individual.

I hold that inasmuch as the spirit is composed of spirit elements, these elements can not be separated without pain; and as the soul naturally shrinks from suffering and pain, and as every attempt at a dissolution inevitably causes pain, it is utterly impossible for the spirit ever to be destroyed.

Inasmuch as the spirit was composed of particles of spirit matter, which came in answer to the demand of spirit, and this want ever continuing to attract spirit material, the conclusion is inevitable that the spirit will

ever continue to renew itself so long as there shall be a want in its nature, I therefore conceive the spirit to be immortal.

EVIDENCE OF DYING PERSONS.

I will now pass to notice another kind of evidence. How often has it been the case that persons with the full powers of their mind, in every sense of the word, tell us, as they near the river of death, of the beautiful sights beyond! Sometimes they seem to be half across the river, in sight of the other shore, yet in hearing of this, when to those left behind pointing out here and there on the shore the form of some loved one waiting to greet them when they shall press the soil of immortality.

SWEET ANGELS, I AM COMING.

FROM THE INDEPENDENT.

“Do they want me up in heaven? Can you tell me, mamma dear, What those strange and solemn voices mean that in the night I hear, Softly saying, ‘Come, dear children; for of such our kingdoms are?’ Do you think they want me yonder? Is it very, very far?”

“O, I hear such heavenly music; and there’s something all in white Comes and stands beside my little bed, and makes the room so light That I look at you and papa, and at brother Georgie, too, Wondering you can sleep. But maybe it’s for me, and not for you.

“And they clasp their arms about me, and I do not think of pain, For I close my eyes and listen till the music comes again. They are calling me so tenderly, I know I can not stay Only just a little longer, till the coming of the day.

“Mamma, kiss me! Papa, hold me! Clasp my hands so close and strong That I may not lose your presence in the glory of the throng Who have come to take me from you, and will wait for you again, When dear Jesus says, ‘Come higher! Joy receive for grief and pain.’

“There is something I must tell you ere I go, if you can hear:
I shall tell them how I loved you; they can never be more dear;
And perhaps they’ll let me see you, when you think I’m far away,
And will let me guard and guide your steps from evil day by day.

“When you pray, I may be listening, and my heart will thrill with
joy.

If you fail and sin — God help us! — it will crush your darling boy.
I shall draw you to me softly, as the angels take me now.”
So the little voice is silenced, and the stricken mourners bow.

I was once a materialist. I believed there was no future life until the resurrection of the body. My wife’s sister, Miss Martha Murphey, entertained the same belief. One morning I was sent for to come to her bedside, as she was dying. When I got there she had lost control of the physical organism, and was soon with the risen angels. What was strange to me, however, was, that her last words were in response to the beckoning angels. She had gone too far to speak back to the weeping ones, and she left as a memento of the happy reception awaiting her, the words, “Sweet angels, I am coming!” And from that time until the present moment has this glorious gospel of immortality echoed back to me, starting the life-blood anew, and quickening my whole being.

“SAINTED WIFE.”

Bishop Cummings, of St. Paul’s Church, Louisville, Ky., relates the following case of awakened spiritual vision: —

“An old man, who died not long since, for hours before the final struggle fixed his eyes upon a form in the room, invisible to all but him. It was a form he knew, and upon it he gazed, without the power of

those present to change his vision. It was known upon whom those dying eyes were so intently fixed when the trembling lips, for the last time, syllabled the name of his sainted wife, who had long preceded him to the grave. Who doubts that her spirit was there to conduct him to the better world? The rod and the staff were there to comfort the good old man, and he feared no evil in the valley of the shadow of death. The living, flushed with life, may not see these ministering spirits around the bed of death; but we know not in what way death's approaches may prepare the dying for the sight of those ethereal forms that inhabit other spheres. They may sometimes be at the rod and the staff which make death but a shadow — which comfort the dying, and make them to fear no evil."

"WHO WILL CARRY ME OVER THE MOUNTAIN?"

The following I clipped from a paper several years since: —

"A few years ago, in a New England village, a little boy lay on his death-bed. Starting suddenly up, he exclaimed, 'O, mother, mother! I see such a beautiful country, and so many little children, who are beckoning me to them! but there are high mountains between us, too high for me to climb. Who will carry me over?' After thus expressing himself, he leaned back on his pillow, and for a while seemed to be in deep thought, when, once more arousing, and stretching out his little hands, he cried, as loud as his feeble voice would permit, 'Mother, mother, the strong man's come to carry me over the mountain.' He was peacefully asleep. The strong man had indeed come to carry the little one over."

In a work entitled "Looking Beyond," by J. O. Barrett, many similar circumstances are described, some of which I will here repeat.

"THERE IS BERTHA."

"Rachel Colburn, of Geneva, Wis., seventeen years old, when conscious of death's call, said to all, 'Good by — come to me. O, yes; I see now; there is Bertha [her sister's departed child]. She can walk now. There is David's father [her mother's first husband, whom she had never before seen], and there is Mrs. French's child. Why, these little babes have silver bells in their hands!'

" 'Kiss him for me,' said Mrs. French.

" 'O, yes, I will,' said Rachel; and the kiss on those spirit lips was so sweet that earth was forgotten, for she was in heaven." — *Looking Beyond*, p. 76.

"IT IS ALL RIGHT: I COME."

"When the beloved Judge Wheelock, of Rockford, Ill., was ready to exchange worlds, he exclaimed, 'What light is that?' On being informed there was no light in the room, he said, 'Ah, but *I* see a bright light.' Then clasping his hands, he said, 'It is all right: I come.' Soon he roused up, and said, 'Charles! Charles!' His son-in-law, whose name is Charles Lewis, went to him and said, 'What do you want, father? Here I am.' He opened his eyes, and cried out with a loud voice, 'Charles Wheelock! Charles Wheelock!' and immediately ceased breathing. Charles Wheelock was a son of his who died in California some years ago." — *Looking Beyond*, p. 81.

WHY THE DYING SEE.

There are cases similar to that which has been witnessed everywhere. The dying see: having lost sight of earthly things to a certain degree, the spirit seems to be quickened, so that, as they lose their hold here, they grasp more firmly that life which is above. It seems that as the body grows weak, and becomes negative, angels have more power to throw themselves before our spiritual vision, and having physical strength left, we hand back the messages we are receiving from the other side. O, what a happy sight it must be, as our boat nears the other shore, to see the eager ones waiting for us! O,

“ Who will greet me first in heaven,
When that blissful realm I gain,
When the hands have ceased from toiling,
And the heart hath ceased from pain,
When the last farewell is spoken,
Severed the last tender tie,
And I know how sweet, how solemn,
And how blest it is to die?

“ As my bark glides o’er the waters
Of that cold and silent stream,
And I see the domes of temples
In the distance brightly gleam, —
Temples of that beauteous city,
From all blight and sorrow free, —
Who adown its golden portals
First will haste to welcome me?

“ Ah, whose eyes will watch my coming,
From that fair and beauteous shore?
Whose the voice I first shall listen,
That shall teach me heavenly lore?

When my feet shall press the mystic
Borders of that better land,
Whose face greet my wandering vision,
Whose shall clasp the spirit hand?

“Who will greet me first in heaven?
Oft the earnest thought will rise,
Musing on the unknown glories
Of that home beyond the skies.
Who will be my heavenly mentor?
Will it be some seraph bright,
Or an angel from the countless
Myriads of that world of light?

“No, not these, for they have never
Dawned upon my *mortal* view;
But the dear ones gone before us —
They the loved, the tried, the true.
They who walked with us life's pathway,
To its joys and griefs were given,
They who loved us best in earth-land
Be the first to greet in heaven.”

ALLIE WELLINGTON.

CHAPTER III.

PHENOMENAL EVIDENCE OF A FUTURE LIFE.

Apparitions of the Living. — A Mother appears. — “Steer to the Nor'-west.” — Different Hypotheses examined. — Apparitions in Dreams. — The Debt of Three-and-tenpence. — Extract from the Methodist Magazine. — Spirits correcting War Reports. — A Father appears to his Son. — Physical Phenomena. — Manifestations through Charles H. Foster. — The Memphis Appeal on the Manifestations. — Horace Greeley’s Testimony. — Manifestations at Higginville, Ill. — The Raps and their Work. — A Spirit settles his Estate. — Clairvoyance. — An unknown Sister introduces herself. — Miss Keyser’s Manifestations. — Entrancements. — A Sister announces her Death. — Modus Operandi of Spirit Control. — Is it Magnetism? — The Watch-chain Argument. — Conclusion.

“THERE is a natural body, and there is a spiritual body.” (1 Cor. xv. 44.)

Thus far in our argument we have developed the fact of the existence of an unseen force independent of any organism. It shows that man has two elements — one called natural, the other spiritual; one of the earth, the other from heaven.

APPARITIONS OF THE LIVING.

Now I will try to demonstrate from actual experiences, that there are two bodies. I will first give a few *narratives* on the phenomena of apparitions of the living, and after I have demonstrated by good witnesses that living persons are frequently seen at a distance from their bodies, I will offer such explanations as seem pertinent.

While I could relate many cases that have come under my immediate notice, I prefer to quote extensively from Hon. Robert Dale Owen's books, on account of the well-known reputation of the author, and the care which he has manifested in the investigation of the truth of the narratives he relates.

APPARITION OF MOTHER.

The following narrative I find in "Footfalls," * pp. 343, 344.

This, Mr. Owen tells us, was related to him in person, by the lady who saw the apparition, who is now the wife of a distinguished professor, residing near London.

"In November of the year 1843, Miss H., a young lady, then between thirteen and fourteen years of age, was on a visit to a family of her acquaintance (Mr. and Mrs. E.), residing at their country seat in Cambridgeshire, England. Mrs. E. was taken ill; and her disease assuming a serious form, she was recommended to go to London for medical advice. She did so; her husband accompanied her; and they left their guest and their two children, the youngest only ten weeks old, at home.

"The journey, however, proved unavailing; the disease increased, and that so rapidly, that after a brief sojourn in the metropolis, the patient could not bear removal.

"In the mean time the youngest child, little Fannie, sickened, and after a brief illness died. They wrote immediately to the father, then attending on

* Footfalls on the Boundary of Another World. J. B. Lippincott & Co., Philadelphia.

what he felt to be the death-bed of his wife ; and he posted down at once. It was on Monday that the infant died ; on Tuesday Mr. E. arrived, made arrangements for the funeral, and left on Wednesday to return to his wife, from whom, however, he concealed the death of her infant.

“ On Thursday Miss H. received from him a letter, in which he begged her to go into his study and take from his desk there certain papers which were pressingly wanted. It was in this study that the body of the infant lay in its coffin ; and, as the young lady proceeded thither to execute the commission, one of the servants said to her, ‘ O, miss, are you not afraid ? ’ She replied that there was nothing to be afraid of, and entered the study, where she found the papers required. As she turned, before leaving the room, to look at the babe, she saw, reclining on a sofa near to it, the figure of a lady whom she recognized as the mother. Having from infancy been accustomed to the occasional sight of apparitions, she was not alarmed, but approached the sofa to satisfy herself that it *was* the appearance of her friend. Standing within three or four feet of the figure for several minutes, she assured herself of its identity. It did not speak, but, raising one arm, it first pointed to the body of the infant, and then signed upward. Soon afterward, and before it disappeared, the young lady left the room.

“ This was a few minutes after four o’clock in the afternoon. Miss H. particularly noticed the time, as she heard the clock strike the hour a little before she entered the study.

“ The next day she received from Mr. E. a letter,

informing her that his wife had died the preceding day (Thursday), at half past four. And when, a few days later, that gentleman himself arrived, he stated that Mrs. E.'s mind had evidently wandered before her death; for, but a little time previous to that event, seeming to revive as from a swoon, she had asked her husband, 'why he had not told her that her baby was in heaven.' When he replied evasively, still wishing to conceal from her the fact of her child's death, lest the shock might hasten her own, she said to him, 'It is useless to deny it, Samuel, *for I have just been home, and have seen her in her little coffin.* Except for your sake I am glad she is gone to a better world.' Very shortly after this she expired."

There are some coincidences connected with this that are not always to be found in marvelous stories of the kind. Miss H. could possibly have been deceived, and Mrs. E. might have been dreaming, or under a temporary derangement of the mind; yet it is hardly probable that Mrs. E. should have imagined that she should be looking at her babe in the coffin precisely at the time Miss H. imagined she saw her by the coffin, and that Mrs. E. should imagine her babe was dead and in a coffin at that particular time, when she could as easily have imagined anything else concerning it.

"STEER TO THE NOR'-WEST."

The following narrative I find on page 333-340, of "Footfalls on the Boundary of Another World." Mr. Owen says that the narrative was communicated to him by Captain J. S. Clarke, of the Julia Hallock, who had it directly from Mr. Bruce himself. Captain Clarke

assured Mr. Owen that "Bruce was as truthful and straightforward a man as ever he met in his life." They were as intimate as brothers, and had been together in the same vessel for about seventeen months. Mr. Bruce "always spoke of the circumstance in terms of reverence, as of an incident that seemed to bring him nearer to God and another world." "I'll stake my life on it," said he, "that he told me no lie."

Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born in humble circumstances about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life. When about thirty years of age (in the year 1828), he was first mate on board a bark trading between Liverpool and St. John, N. B.

On one of her voyages, bound westward, being then some five or six weeks out, and having neared the eastern portion of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun, after which they both descended to calculate their day's work.

The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwart-ships. Immediately opposite to this stairway, just beyond a small, square landing, was the mate's state-room, and from that landing there were two doors close to each other, the one opening aft into the cabin, the other fronting the stairway into the state-room. The desk in the state-room was in the forward part of it, close to the door, so that any one sitting at it and looking over his shoulder could see into the cabin.

The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the captain's motions. When he had completed his calculations, he called out, without looking round, —

"I make our latitude and longitude so and so. Can that be right? How is yours, sir?"

Receiving no reply, he repeated his question, glancing over his shoulder, and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose, and, as he fronted the cabin door, the figure he had mistaken for the captain raised its head, and disclosed to the astonished mate the features of an entire stranger.

Bruce was no coward, but, as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him, and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention.

"Why, Mr. Bruce," said the latter, "what in the world is the matter with you?"

"The matter, sir? Who is that at your desk?"

"No one that I know of."

"But there *is*, sir; there's a stranger there."

"A stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face, and if ever I saw a man plainly and distinctly in this world I saw him."

“Him! Whom?”

“Heaven knows, sir; I don’t. I saw a man, and a man I had never seen in my life before.”

“You must be going crazy, Mr. Bruce. A stranger, and we nearly six weeks out?”

“I know, sir; but then I saw him.”

“Go down and see who it is.”

Bruce hesitated. “I never was a believer in ghosts,” he said, “but if the truth must be told, sir, I’d rather not face it alone.”

“Come, come, man. Go down at once, and don’t make a fool of yourself before the crew.”

“I hope you’ve always found me willing to do what’s reasonable,” Bruce replied, changing color; “but if it’s all the same to you, sir, I’d rather we should both go down together.”

The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the state-rooms. Not a soul could be found.

“Well, Mr. Bruce,” said the captain, “did not I tell you you had been dreaming?”

“It’s all very well to say so, sir; but if I didn’t see that man writing on your slate, may I never see my home and family again.”

“Ah, writing on the slate! Then it should be there still.” And the captain took it up. “By Heaven!” he exclaimed, “there’s something, sure enough! Is that your writing, Mr. Bruce?”

The mate took the slate, and there, in plain, legible characters, stood the words, “Steer to the nor’-west.”

“Have you been trifling with me, sir?” added the captain, in a stern manner.

"On my word as a man and a sailor, sir," replied Bruce, "I know no more of this matter than you do. I have told you the exact truth."

The captain sat down at his desk, the slate before him, in deep thought. At last, turning the slate over, and pushing it toward Bruce, he said, —

"Write down, '*Steer to the nor'-west.*'"

The mate complied; and the captain, after narrowly comparing the two handwritings, said, —

"Mr. Bruce, go and tell the second mate to come down here."

He came; and, at the captain's request, he also wrote the same words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

When the crew retired, the captain sat deep in thought.

"Could any one have been stowed away?" at last he said. "The ship must be searched, and if I don't find the fellow, he must be a good hand at hide-and-seek. Order up all hands."

Every nook and corner of the vessel from stem to stern was thoroughly searched, and that with all the eagerness of excited curiosity, for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found.

Returning to the cabin after their fruitless search, "Mr. Bruce," said the captain, "what the deuce do you make of all this?"

"Can't tell, sir. I saw the man write; *you* see the writing. There must be something in it."

"Well, it would seem so. We have the wind free, and I have a great mind to keep her away, and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost at the worst."

"Well, we'll see. Go on deck, and give the course nor'-west. And, Mr. Bruce," he added, as the mate rose to go, "have a lookout aloft, and let it be a hand you can depend on."

His orders were obeyed. About three o'clock the lookout reported an iceberg nearly ahead, and shortly after, what he thought was a vessel of some kind, close to it.

As they approached, the captain's glass disclosed the fact that it was a dismantled ship, apparently frozen to the ice, and with a great many human beings on it. Shortly after they hove to, and sent out the boats to the relief of the sufferers.

It proved to be a vessel from Quebec, bound to Liverpool, with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept—in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hope of being saved, and their gratitude for the unexpected rescue was proportionally great.

As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen three or four hours before looking up at him from the captain's desk!

At first he tried to persuade himself it might be fancy ; but the more he examined the man, the more sure he became that he was right. Not only the face, but the person and the dress, exactly corresponded.

As soon as the exhausted crew and famished passengers were cared for, and the bark on her course again, the mate called the captain aside.

"It seems that was not a ghost I saw to-day, sir ; the man's alive."

"What do you mean ? Who's alive ?"

"Why, sir, one of the passengers we have just saved is the man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both came forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate — slow-coming death by exposure and starvation.

The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then, turning to the passenger, he said, —

"I hope, sir, you will not think I am trifling with you ; but I would be much obliged to you if you would write a few words on this slate."

And he handed him the slate, with that side up on which the mysterious writing was not.

"I will do anything you ask," replied the passenger ; "but what shall I write ?"

“A few words are all I want. Suppose you write, ‘*Steer to the nor’-west.*’ ”

The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate, and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him with the other side up.

“You say that is your handwriting?” said he.

“I need not say so,” rejoined the other, looking at it, “for you saw me write it.”

“And this?” said the captain, turning the slate over.

The man looked first at one writing, then at the other, quite confounded. At last, —

“What is the meaning of this?” said he. “I only wrote *one* of these. Who wrote the *other*?”

“That’s more than I can tell you, sir. My mate here says you wrote it, sitting at this desk, at noon to-day.”

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise, and the former asked the latter, —

“Did you dream that you wrote on this slate?”

“No, sir, not that I remember.”

“You speak of dreaming,” said the captain of the bark. “What was this gentleman about at noon to-day?”

“Captain,” rejoined the other (the captain of the wreck), “the whole thing is most mysterious and extraordinary, and I had intended to speak to you about it as soon as we got a little quiet. This gentleman,” — pointing to the passenger, — “being much exhaust-

ed, fell into a heavy sleep, or what seemed such, some time before noon. After an hour or more, he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a bark, and that she was coming to our rescue. He described her appearance and rig, and, to our utter astonishment, when your vessel hove in sight, she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I can not doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To him be all thanks for his goodness to us."

"There is not a doubt," rejoined the captain of the bark, "that the writing on the slate, let it have come there as it may, saved all your lives. I was steering at the time considerably south of west, and I altered my course for nor'-west, and had a lookout aloft, to see what would come of it. But you say," he added, turning to the passenger, "that you did not dream of writing on a slate."

"No, sir. I have no recollection whatever of doing so. I got the impression that the bark I saw in my dream was coming to rescue us; but *how* that impression came I can not tell. There is another very strange thing about it," he added. "Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?"

Thereupon Mr. Bruce related to them all the cir-

cumstances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

Here are two coincidental circumstances combining to demonstrate the fact that a spirit had temporarily left the body. In the first place the gentleman had passed into a trance-like sleep, in which he somehow received an idea that deliverance was at hand. It is true that he could not remember the particulars of his dream; but when he came out of it he had a vague idea that in some way he had received intelligence that a vessel was coming to their relief. But admit that this is "all a dream," and that it was a happy coincidence that the vessel had just happened to come as he expected it, and that everything on board seemed familiar, as if he had before been there, then there is another side of the story to be presented. A man who is in no way superstitious, in daylight, when he should least expect to see an extraordinary occurrence, looks over his shoulder to call the attention of the captain to what seemed to him to be a mistake in his calculations, and, instead of the captain, he beholds an entire stranger. The dream may have been a dream; but how comes it at precisely the same hour the counterpart of the dream is seen by another individual? Let us endeavor to account for this on the principle of mind-reading. Now, if it had been that Mr. Bruce had imagined he heard a voice at the time he saw the apparition, telling him to *steer to the nor'-west*, it would be possible to admit this as an hypothesis, but in no other way. But then we have the writing left on the slate, after the disappearance of the apparition. No

one on shipboard could imitate the writing ; but it was an exact fac-simile of the handwriting of the gentleman who dreamed of the rescue. In order to make the case clearer, allow me, in a few words, to remove the *alibi*. The gentleman is on land in one of our large cities ; he is seen by a clerk in a certain store, sitting at a desk, apparently writing. The clerk leaves the room, and on his return finds an order with his name attached to it, " Let John Doe have a bill of goods on my account." John Doe comes in shortly after and gets the goods. The gentleman returns, and tells some one that he has been " up in town." Would he have any means of contesting that order ? Would there be any doubts in the case, inasmuch as he had reported his absence from his place of business at that hour, and that he had been seen by another individual at another place, and an order had been found there in his own handwriting, with his own name attached, that he was the author of the contents of the order ? The case reported above, with the exception of the *alibi* of the body, is precisely similar.

If there was no other evidence of a future life only this, it would be enough ; for if the spirit can live independent of the body one hour, it may for a longer time. This establishes the truth that we had reached in another direction before — that the spirit is superior to the body, and only uses the body for the manifestation of itself to the outward senses.

The spirit frequently — perhaps more frequently than we imagine — leaves the body for a time, and then returns again. If the rapport is complete, the brain will constantly receive the impression of its experiences, and thus they are remembered the next

morning ; otherwise they are not. There is a magnetic chord, during this whole phenomenon, between the spirit and the body it controls, which enables them, and even compels them, to return to their bodies again. I am of the opinion that people go into the spirit world more frequently than is generally known or observed, and return again ; but, not holding control of the physical organism during that time, they can not bring to their minds what has occurred to them in their dreams. They have a vague, indefinite idea of *something* that crossed their minds during the night, but they have no means of telling what it is.

How often has it been observed that the aged sire or long-loved mother has retired to their bed at night well and hearty, but in the morning they were not found in their place ! A first, second, and third summons failed to bring them. The door is opened, and there, straightened on the bed, with hands folded across the breast, ready for the “winding-sheet,” is the form of the long-revered one. The spirit has gone ; only the lifeless form remains. Perhaps in its peregrinations in the world some kind angel has severed the magnetic chord which cabled it to the body, and it is no longer compelled to come back to earth. Possibly it was attracted far away into the spirit land, and the tension was too great. At any rate death came none too soon. Like a shock of corn fully ripe, the aged one has been gathered in, and the angel-reapers have with joy shouted their harvest-home.

APPARITIONS OF THE DEAD.

Another evidence of the immortality of the soul may be derived from the apparitions of the dead. The

following case will be found in "Footfalls," pp. 402, 403. It was communicated by the Rev. Charles McKay, a Catholic priest, in a letter by him to the Countess of Shrewsbury, dated Perth, October 21, 1842. It was communicated by the earl to Edward Binn, M. D., who published it in a work entitled "The Anatomy of Sleep." Dr. Binn says, "Perhaps there is not a better authentic case on record." The following is the extract Mr. Owen has made from the letter: —

THE DEBT OF THREE-AND-TENPENCE.

"In July, 1838, I left Edinburgh to take charge of Perthshire missions. On my arrival in Perth, the principal station, I was called upon by a Presbyterian woman, — Anne Simpson by name, — who for more than a week had been in the utmost anxiety to see a priest. On asking her what she wanted with me, she answered, —

" 'O, sir, I have been terribly troubled for several nights by a person appearing to me during the night.'

" 'Are you a Catholic, my good woman?'

" 'No, sir; I am a Presbyterian.'

" 'Why, then, do you come to me? I am a Catholic priest.'

" 'But, sir, *she*' (meaning the person that had appeared to her) 'desired me to go to the priest; and I have been inquiring for a priest during the last week.'

" 'Why did she wish you to go to the priest?'

" 'She said she owed a sum of money, and the priest would pay it.'

" 'What was the sum of money she owed?'

" 'Three-and-tenpence, sir.'

“‘To whom did she owe it?’

“‘I do not know, sir.’

“‘Are you sure you have not been dreaming?’

“‘O, God forgive you! for she appears to me every night. I can get no rest.’

“‘Did you know the woman you say appears to you?’

“‘I was poorly lodged, sir, near the barracks, and I often saw and spoke to her as she went in and out to the barracks; and she called herself Maloy.’

“‘I made inquiry, and found that a woman of that name had died who had acted as washerwoman, and followed the regiment. Following up the inquiry, I found a grocer with whom she had dealt, and on asking him if a person, a female, named Maloy, owed him anything, he turned to his books, and told me she did owe him three-and-tenpence. I paid the sum. The grocer knew nothing of her death, nor, indeed, of her character, but that she was attached to the barracks. Subsequently the Presbyterian woman came to me, saying that she was no more troubled.’”

WONDERFUL APPARITION. *

The following, copied from a number of the “Methodist Magazine” of 1818, will be considered quite satisfactory.

• “TO THE EDITOR OF THE METHODIST MAGAZINE.

“SIR: At the Sheffield Conference of 1817, when examining the young men in the public congregation, I was greatly surprised by the extraordinary declaration of one of the preachers. The effect his narrative produced upon the audience induced me to request

him to commit to paper what he had so distinctly detailed. As it contains a well-authenticated account of what infidelity has affected to deny, and many well-informed Christians receive with suspicion and doubt, your insertion of his letter to me will at least afford some further evidence on a question which is of such high interest and importance to the world.

“ J. GAULTER.

“ ROCHESTER, Feb. 4, 1818.”

“ SHEFFIELD, 8th Aug., 1817.

“ MR. PRESIDENT. Hon. Sir: According to your desire, I take up my pen to give you the particulars of a *solemn fact*, which was the first grand means of leading my mind seriously to think of those solemn realities, death, judgment, and eternity.

“ A sister being married to a gentleman in the army, we received intelligence that the regiment to which he belonged had orders for one of the Spanish Isles (Minorca). One night, sixteen years back, about ten o'clock, as his wife, his child, an elder sister, and myself were sitting in a back room, the shutters were closed, bolted, and barred, the yard door locked, when suddenly a light shone through the window, the shutters, and bars, and illumined the room we sat in. We looked, started, and beheld the *spirit of a murdered brother!* His eye was fixed on his wife and child alternately. He waved his hand, smiled, continued about half a minute, then vanished from our sight. The moment before the spirit disappeared, my sister cried, ‘ *He’s dead, he’s dead!* ’ and fainted away. Her little boy ran to his father’s spirit, and wept because it would not stay. A short time after this we received a letter from the colonel of the regiment, sealed with

black, the dark emblem of mortality, bearing the doleful but expected news, that on such a night (the same we saw his spirit) my brother-in-law was found weltering in his blood (in returning from the mess-room). The spark of life was not quite out. The last wish he was heard to breathe was, to see his wife and child. It was granted him in a certain sense; for the very hour he died in the Island of Minorca, that same hour, according to the very little difference of clocks, his spirit appeared to his wife, his child, an elder sister, and myself, in Doncaster. Before this event, sir, though a boy of nine years, I was a complete *atheist*. By this solemn circumstance I was convinced of the reality of another world's existence, and by the solemn impression that it made upon my mind I was led to pray for mercy, found it at the foot of the *cross*, and now feel the Holy Spirit preparing my soul to enter those eternal and invisible regions, *the land of spirits*.

I am, sir, yours obediently,

“THOS. SAVAGE.

“P. S. My sister, from the night she saw the spirit of her husband, *mourned* him as dead, nor could my father prevent it by any argument. He endeavored to persuade us we were all deceived; yet he acknowledged the testimony which the child gave *staggered him*. But when the letter arrived from the colonel of the regiment, with the awful tidings, he was *struck dumb*. My two sisters are yet living, and can testify to the truth of this account, and at least one hundred persons beside our own family can prove our mentioning *the hour the spirit appeared* several weeks before we received the melancholy letter, and that the letter mentioned the

hour and night he died, as the same in which we beheld his *spirit*.
T. S."

This needs no comment. Another interesting narrative occurs on pp. 409-413 of the same book. Mr. Owen obtained it directly from the parties themselves.

A DATE IN THE WAR DEPARTMENT OF GREAT BRITAIN CORRECTED BY A SPIRIT.

"In the month of September, 1857, Captain G. W., of the Sixth (Ineskillin) Dragoons, went out to India, to join his regiment.

"His wife remained in England, residing at Cambridge. On the night between the 14th and 15th of November, 1857, toward morning, she dreamed that she saw her husband, looking anxious and ill, upon which she immediately awoke, much agitated. It was bright moonlight, and, looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, the hands pressed across the breast, the hair dishevelled, the face very pale. His large, dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him, to each minute particular of his dress, as distinctly as she had ever done in her life; and she remembers to have noticed between the hands the white of the shirt-bosom, unstained, however, with blood. The figure seemed to bend forward, as if in pain, and to make an effort to speak; but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared.

“Her first idea was to ascertain if she was actually awake. She rubbed her eyes with the sheet, and felt that the touch was real. Her little nephew was in bed with her. She bent over the sleeping child, and listened to its breathing; the sound was distinct, and she became convinced that what she had seen was no dream. It need hardly be added that she did not again go to sleep that night.

“Next morning she related all this to her mother, expressing her conviction, though she had noticed no marks of blood on his dress, that Captain W. was either killed or grievously wounded. She was so fully impressed with the reality of that apparition that she thenceforth refused all invitations. . . .

It was on a Tuesday, in the month of December, 1857, that the telegram regarding the actual fate of Captain W. was published in London. It was to the effect that he was killed before Lucknow, on the *fifteenth* of November.

“This news, given in the morning paper, attracted the attention of Mr. Wilkinson, a London solicitor, who had in charge Captain W.’s affairs. When at a later period this gentleman met the widow, she informed him that she had been quite prepared for the melancholy news, but that she was sure her husband could not have been killed on the 15th of November, inasmuch as it was during the night between the 14th and 15th that he appeared to herself.”

Shortly after this Mr. Wilkinson “was visiting with a friend, whose lady has all her life had perceptions of apparitions. She is what is usually called an impressible medium — a fact which is known, however, only to their intimate friends. Though person-

ally acquainted with them, I am not at liberty to give their names. Let us call them Mr. and Mrs. N.

“Mr. Wilkinson related to them, as a wonderful circumstance, the vision of the captain’s widow, in connection with his death, and described the figure as it had appeared to her. Mrs. N., turning to her husband, instantly said, ‘That must be the very person I saw the evening we were talking of India, and you drew an elephant with a houdah on his back. Mr. Wilkinson has described his exact position and appearance — the uniform of a British officer, his hands pressed across his breast, his form bent forward as if in pain. The figure,’ she added to Mr. Wilkinson, ‘appeared just behind my husband, and seemed looking over his left shoulder.’

“‘Did you attempt to obtain any communication from him?’ Mr. Wilkinson asked.

“‘Yes; we procured one through the medium of my husband.’

“‘Do you remember its purport?’

“‘It was to the effect that he had been killed, in India, that afternoon, by a wound in the breast; and adding, as I distinctly remember, “That thing I go about in is not buried yet.” I particularly marked the expression.’

“‘When did this happen?’

“‘About nine o’clock in the evening, several weeks ago; but I do not recollect the exact date.’

“She then called to mind a bill she had paid that evening, which was receipted. The receipt, when found, bore date of the *fourteenth* of November. Two official dispatches had stated he had been killed on the *fifteenth* of November; but in the month of March

of the next year a private letter was received stating that Captain W. had been killed on the *fourteenth* of November, and not on the fifteenth, as reported in Sir Colin Campbell's dispatches. It was more than a year after this when the war office made the correction. The date of his death, as found cut on the board at the head of his grave, was found to be the fourteenth of November."

Here, again, we have a series of coincidences all manifesting intelligence. 1. The lady saw her husband between the 14th and 15th of November. 2. On the same night he was also seen by another lady, and personated by a gentleman: all agreed that he seemed to be hurt in the breast. The gentleman's hand wrote that he had been killed, in India, by a wound in the breast. But Sir Colin Campbell's dispatches intimated he had been killed the day after the 14th. Afterward, however, the war department discovered the mistake, and sustained the testimony of the spirit. The grave-mark also bears date of the 14th of November.

I have one more case to present of the appearance of a gentleman immediately after his death. It is found in Owen's "*Debatable Land*,"* pp. 557, 458.

"NEW YORK, June 10, 1862.

"In compliance with the request in your note, I here give the special facts connected with the apparition of my father.

"It was on the 13th of December, 1847, as I was walking, with my two eldest sons, in Grand Street,

* *Debatable Land between this World and the Next*, by R. D. Owen. G. W. Carleton & Co., New York.

New York. It was in the forenoon, before twelve o'clock, and the sidewalk was full of people. There the whole figure of my father suddenly appeared to me. He was in his usual dress, his well-remembered cap on his head, his pipe in his hand, and he gazed on me with an earnest look; then as suddenly disappeared.

"I was very much terrified, and immediately wrote home, relating what had happened. Some time afterward I received a letter from one of my brothers, written from Neukirchen, Rhenish Prussia, the family residence, informing me that on the morning of the 13th of December our father had died there. At breakfast on that day he was in his usual health, and had been speaking of me with great anxiety. After breakfast he passed out into the yard, and, in returning, he dropped dead, overtaken by a sudden fit of apoplexy.

"I learned afterward that at the moment of death he wore the very dress in which I had seen him; the same cap on his head, the pipe in his hand.

"Yours,

"F. STEINS.

"To BRODHURST SCHIEFELIN, Esq."

This case, coming from a respectable source, will hardly be questioned. Rev. Mr. Steins is indorsed by Mr. Brodhurst Schiefelin, of the well-known firm of Schiefelin & Co., New York. The whole controversy might be staked upon any one of these narratives without any risk, for if one person lives after the death of the body, so do all others. The reader will excuse me from a waste of words in comments on the foregoing narratives, for the point is carried beyond the necessity of any further argument.

I will now offer a few thoughts on Physical Manifestations. Something claiming to be a spirit power lifts tables, pianos, chairs, and other articles of furniture. It *may not be* the spirits of our friends — possibly they are lying spirits — or it is possible they do not tell the truth in pretending to give the names they bore on earth; that does not militate against the idea that it is done by spirits. The question, and the only question that can be asked, is, “Are these physical manifestations produced by seen or unseen agencies?” and it is a question easily enough answered. But the only answer that can be given is that “there is an unseen force operating somewhere, that produces these manifestations; but whenever we get into the unseen, we are in the realm of spirit. During this writing I am in the city of Memphis. About three weeks since

CHARLES H. FOSTER

was here, and many of the citizens went to see him, and, with one exception, — Rev. J. R. Graves, D. D., — all expressed themselves satisfied. Names and initials of names were written on his arm by an invisible scribe; also writings came on paper held under the table. Our city papers sent their reporters to investigate and report what occurred. Below I give the result of a seance, as reported by a representative of the Memphis Appeal. I prefer giving from this paper, because it has taken no pains to conceal its aversion to Spiritualism. These manifestations were not altogether of a physical order, but I can not put their record in a better place.

Test No. 1. — One of the gentlemen wrote the

name of a female child, who died several years since, at eight years old, and wrote this question: "Do you wish to send a message to your mother?" Mr. Foster described, as appearing before and near the writer of the question, a little girl with happy, smiling face, with a beautiful wreath around her, and a crown on her head, waving her hand joyously, and said, "She says her name is ——" (giving the exact name), and added, "She says, Yes; she wishes to send a message to her mother." He then proceeded to write a beautiful message, and handed it to the writer of the question.

No. 2. — The same person had written the name of a distinguished and well-known officer of the late Confederate army, and added this question: "Do you wish to communicate with me or your family?"

Mr. Foster at once took up his pencil and wrote a long message to the widow of the person whose name was written, and it was signed exactly as the deceased signed his name.

No. 3. — Another name was given by Mr. Foster to the same gentleman, entirely accurate, who said he was killed at ——, which was the fact.

No. 4. — Another gentleman had written the name of his mother on a paper, but omitted any question. Mr. Foster said she was present, and handed to the gentleman a long communication, giving the name of his father and sister, also dead, the latter of whom had died forty years since, and the signature was correct both as to Christian and surname.

No. 5. — He also described to the gentleman, and gave the correct name of, a relative of his wife,

who is dead, whose name this gentleman had written at his wife's request.

No. 6. — Another one of the party received a note, before visiting Mr. Foster, from a friend, telling him to write the name of —, who was murdered about eighteen years since, at —, and whose murderer had never been identified. Mr. Foster gave the full name of the murdered man, stated when and where he was murdered; but the spirit, or agency, declined to give the name of the murderer.

No. 7. — Mr. Foster announced the presence of the spirit of a gentleman who had visited Europe with one of our party in 1864, giving the full name accurately. The person to whom he addressed himself wrote this question: "Have you met any of my relatives?" The answer was, "Yes; several." The next request was, "Name them." At once the answer came, "—— ———," which was the exact name of a deceased sister.

No. 8. — Another spirit was announced, and name given accurately, who said he died at a certain time from a fall, which the writer of the question said was correct. He also gave to this gentleman the names of half a dozen dead friends, with certain particulars to identify them, which were all pronounced correct.

No. 9. — To another gentleman he gave an autograph signature of a deceased friend, which the questioner pronounced a very good *fac-simile* of the handwriting of the deceased. But one mistake was made that I now remember, and that was of a soldier giving the name of the battle in which he was killed; one of the gentlemen present said he had given it wrong.

The papers were so rolled up that Mr. Foster could not see what was written on them ; in fact, the greater number of the answers were given without his handling the papers at all, and several of the gentlemen brought their questions already written into the room.

I have no words to throw away in answer to the charge of mind-reading, as I have already demonstrated that even that power takes us into the realm of spirit.

I have no time now to lay before the reader the vast amount of evidence of the wonderful manifestations occurring in the presence of the Moravia mediums, Mrs. Hollis, of Louisville, Ky., Dr. Henry Slade, of New York, and hundreds of others in whose presence spirit forms are seen, voices are heard, writing is produced without the aid of visible hands., etc., etc. A reference to almost any of the daily papers will convince the thinking skeptic that there is at least some evidence that there are things in heaven and earth of which his philosophy can not even dream.

Horace Greeley, in his "Recollections of a Busy Life," under the heading of "Glamour," says, "I have sat, with three others, around a small table, with every one of our eight hands lying plainly, palpably on that table, and heard rapid writing with a pencil on paper, which, perfectly white, we had just previously placed under that table ; and have, the next minute, picked up that paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what, said message was written ; yet I am quite confident that

none of the persons present, who were visible to mortal eyes, wrote it."

He does not tell us who did the writing, but he leaves no escape from the inference that it was written by spirits.

I have been in a quandary as to whether I should tax the patience of my readers with a history of manifestations of which I myself was a witness. I finally yield to the impulse to present at least an abridged statement of the

HIGGINSVILLE MANIFESTATIONS.

During the spring of 1871 I received a number of letters from Morgan Reese, Esq., of Higginsville, Ill., inviting me to come to that place, and witness the manifestations in the presence of his daughters. Being compelled to go through Danville, Ill., twelve miles south of Higginsville, in June of that year, I yielded to his wishes, and went to the place. The result of that visit was written up for the *Crucible*, a paper with which I was connected in Baltimore, Maryland.

"The readers of the *Crucible* have already heard somewhat of the astonishing manifestations of this place, but we confess 'the half had not been told.' We went there very doubtful, and told them that we wanted them to do their best, as we wished it for the benefit of the public. The mediums were two daughters of Mr. Morgan Reese, Ardilla and Elizabeth, and William Stump. We had been there but a short time when we heard a voice somewhere,—it seemed just beyond, and yet it was near,—a voice

which sounded somewhat like the voice of a whip-poor-will, which we could understand with great difficulty, and yet it seemed easy for the mediums to understand every word. The voice purported to come from a spirit, and threatened, whether in a joke or not they hardly seemed to understand, to 'draw blood.' This threat has been made so often, and the butcher-knife has been thrown so dangerously near the mediums, that the family, fearing that the spirit may be in earnest about the matter, have locked it up in a drawer, where they seem to think it is beyond his reach. In answer to our inquiries, the spirit said his name was John Richeson; that he had murdered his wife over thirty years ago, and had been hung in Covington, Ind. He says he is in hell, and we had hard work to convince him that he might progress out of the darkness which then surrounded him.

"We remained there the whole day, and talked with the spirits constantly. One of the mediums played on a jewsharp, when it seemed that a full set were out on the floor dancing, keeping perfect time with the music. All this was in broad daylight, with all the doors open, and the dancing might have been heard several rods from the house.

"While the spirits were talking, objects were constantly flying about the house, kitchen, and even yard — objects of every description, such as the hammer, a saucer, knives, an ear of corn, an iron bar, an ax, and an old chair flying across the yard, and other objects too numerous to mention. At one time, when objects were flying about the house in a most lively manner, a cat, which was about half way across the kitchen, between the room and kitchen doors, was picked up

by an unseen hand, and thrown so hard against the open door as to glance off into the yard, about six feet from the kitchen.* The cat raised her tail and the hair on her back, and looked back, first on one side, then on the other, to see who had been facilitating her locomotion, while the spirit and the spectators were all enjoying a hearty laugh over the matter (for the spirit often laughs when he throws objects so near as to frighten persons). Doubtless her feline worship was looking which way to run in order to evade the danger.

“We returned in the evening, after the lecture, when the room was made dark, and we never experienced anything so terrific in our life. While the spirit is repeating his threats to ‘draw blood,’ they are hammering away as if they would batter the house down; objects are thrown all about the house, on the floor, to the great danger of our heads, and the severe detriment of our shins. In the midst of this din and confusion, heavy steps are heard, a scuffling ensues, the mediums are calling for lights; but before we can strike our matches, they are thrown heavily against the side of the house. This was such a dread reality that it was with difficulty that the mediums could be persuaded to allow the light extinguished again.

* “I did not see the cat thrown against the door, as my mind at that moment was called in another direction. The act caused an expression of surprise and laughter, which called my attention to the cat, as she stood with her fur raised in the yard. In answer to my inquiry, ‘What is the matter with the cat?’ I was told that she had been tossed against the door. With this explanation, I can testify upon my oath to all that I have said.”

“ Our brother, J. B. Hull, had been an unbeliever in spiritual manifestations till he went to one of their dark circles. There he was convinced, and he showed us the arguments that convinced him, on his shins. Nothing can induce him to sit again, as he has evidence of that kind enough to satisfy him as long as he lives, and does not wish to trouble the spirits with any more doubts.

“ One of the neighborhood boys, wishing to weaken the evidences of Spiritualism, undertook to get up some counterfeit manifestations one night ; but they had scarcely commenced when Richeson, who sees as well in the dark as in the light, reported him by name, and told that he ‘ made that,’ and threatened, if he did so again, ‘ he would break every bone in his body.’ As no one had any doubt of his ability to do it, they were more careful after that.”

THE RAPS

are sometimes denominated the a, b, c of Spiritualism ; and yet there are hundreds of persons in every part of Europe and America who have, when all other evidence has failed, been convinced of immortality, or at least of a life beyond the grave, by the raps. It would not be out of place to here state that, although it has been twenty-five years since the raps were first heard at Hydesville, N. Y., there has never, up to this time, been any explanation of them, other than that given by the raps themselves. That they are performed by some unseen agency, no well informed person can doubt. Communications received through the raps, if true, may justly be regarded as tests given under very difficult circumstances, as the letters

of the alphabet must often be called, and the raps must be produced at precisely the time the proper letter is called. The following test case is taken from "Debatable Land," pages 397-401:—

A SPIRIT SETTLES HIS BUSINESS.

"Mrs. G., who was residing in a village near the city of Cincinnati, had overcome her aversion to Spiritualism enough to tolerate her curiosity in investigating the subject. During her stay in the village, she had a visit from a lady friend (Mrs. L. B.), who was a medium. One day, after she had had a sitting with Mrs. B., she remained in the room for a while alone, when she discovered that, by barely touching the table, it would move after her across the floor. After a few sittings, it would move in her presence without being touched. In the next sitting with Mrs. B., the name 'Jack' was spelled out. This was a brother of her husband's, who had been dead about six months. Jack was asked if he wished anything done for him. The reply was, 'Give Anna that ring.'

"Now Anna was the name of a young lady to whom, at the time of his death, the brother was betrothed. Mrs. G. did not know what ring was meant; but she remembered, when Jack died, a plain gold ring—the only one he wore—had been presented by her husband to a friend of his brother, a Mr. G. She asked if that was the ring, and the reply was in the affirmative.

"Some days after this, Jack's mother paid them a visit. Nothing was said to her of the above communication. In the course of the conversation she told them that Miss Anna M. had called upon her; had stated that she had given to Jack, at the time of her

betrothal, a plain gold ring, and that she wished to have it again. Mrs. G. and her husband were both ignorant that the ring in question had been Miss M.'s; Jack never had said anything to them on the subject. Measures were taken to have the ring returned.

"Some time after Jack's death three persons, G., C., and S., came severally to Captain G., and told him that his brother had died indebted to them. He requested them to send in their bills in writing. Meanwhile, not knowing anything of debts due by his brother to these individuals, Captain G. asked Mrs. G. to have a session, hoping to obtain some information on the subject. The following was the result:—

"Jack announced himself, and his brother asked,—

"‘Did you owe G. at the time of your death?’

"‘Yes.’

"‘How much?’

"‘Thirty-five dollars.’

"‘Were you indebted to C.?’

"‘Yes.’

"‘How much?’

"‘Fifty dollars.’

"‘And how much to S.?’

"‘Nothing.’

"‘But S. says he has a bill against you.’

"‘It is not just. I did borrow of him forty dollars, but I gave him fifty dollars. He repaid me seven only, and still owes me three.’

"G.'s bill, when afterward presented, *was* for thirty-five dollars, and C.'s for fifty. S. handed in a bill for forty dollars, when Captain G. said, on its presentation, that he had repaid him fifty. S. became

confused, and said he '*thought* that was intended for a gift to his (S.'s) sister.'

"Captain G. afterward asked, through the table, 'Jack, do you owe any one else?'

"'Yes; John Gr., for a pair of boots, ten dollars.'

("Neither Captain nor Mrs. G. knew anything about this debt.)

"'Does any one owe you?'

"'Yes; C. G. owes me fifty dollars.'

"Captain G. applied to C. G., asking him whether he had been indebted to his brother Jack.

"'Yes,' he replied; 'fifteen dollars.'

"'But he lent you fifty dollars.'

"'That is true; but I repaid him all but fifteen dollars.'

"'You have receipts, I suppose?'

"G. C. promised to look for them; but afterward came and paid the fifty dollars.

"Finally, Captain G. called on Mr. G., the shoemaker, who had sent in no bill. Wishing to make the test as complete as possible, he said, —

"'Do I owe you a bill, Mr. G.?'

"'No, sir. You have paid for all you have had of me.'

"Captain G. turned, as if to go, whereupon the shoemaker added, —

"'But your brother, Mr. Jack, who died, left a small account unpaid.'

"'What was it for?'

"'A pair of boots.'

"'And your charge for them?'

"'Ten dollars.'

"'Mr. Gr., there is your money.'"

I do not think any one will attempt to explain this, either upon the principle of the "unconscious action of the brain," or "mind-reading." Anna probably would have got her ring, for she asked for it. But S. would have claimed an unjust bill, and probably collected it, whilst C. G. would have said nothing about his bill that he owed Jack, or if he had, he only would have paid fifteen dollars. This one instance, if we had no other, if not explained upon the hypothesis of spirit intercourse, would go unexplained.

CLAIRVOYANCE.

All kinds of spirit manifestations are, to some extent, connected with clairvoyance, so that we can not well refer to any particular phenomena disconnected with clairvoyance. The case I am about to relate is such, that I shall entitle it

A MISTAKE CORRECTED BY A SPIRIT.

Mr. Owen, in the "Debatable Land," pp. 401-403, relates a case of clairvoyance of a gentleman (Dr. H.), who saw three individuals enter Dr. Bellows's church one Sunday morning, during the service. He instantly recognized two of them as being his wife and mother, who were deceased. But the third one was a beautiful young girl whom he had never seen, who had her arm around the mother, which suggested the relationship of daughter. The doctor failed to recognize the features of the stranger, as they did not seem to resemble in any way those of his sister Anna, who had died in childhood thirty-nine years before. Before they vanished, the doctor had ample time to notice every feature of the three apparitions, and to observe the manner and style of

the dress of each one. The wife and stranger first faded from sight, and lastly the mother disappeared.

With the impression that the third figure was that of his sister Anna, the next day he called upon one of the Fox sisters, when the raps indicated that the young lady's name was Elizabeth. As Dr. H. could not recollect any of his deceased relatives by that name, he was in doubt who it could be, when the raps indicated that Elizabeth was his *sister*. The doctor replied, —

“That’s a mistake. I never had a sister called Elizabeth. I did lose a sister by death, but her name was called Anna. Do you mean to say that the figure I saw with its arm around my mother was my sister?”

“Yes.”

“And her name was Elizabeth?”

“Yes.” (Very loud.)

“Well, it isn’t so: that’s all I can say.”

This was answered by three still louder raps.

The family Bible, in which were recorded the births and deaths of Dr. H.’s relatives, was with his step-mother, seventy miles away. Happening in the neighborhood some weeks after, he called upon his stepmother, and opened the Bible, where he found recorded the birth of a daughter Elizabeth, in 1826, who died only a few weeks after.

“This event occurred,” says Mr. Owen, “during a five years’ absence from his father’s house, and though it may have been mentioned in one of his father’s letters, he has not the slightest recollection that he ever received such intelligence, or that he ever heard of the birth or death of this infant alluded to by any of

the family. A life so very brief usually passes away without leaving a trace, except in the secret depths of a mother's memory in the heart."

There is, perhaps, no better clairvoyant in the world than Miss Lizzie Keyser, of Covington, Ky. It was my privilege to attend one of her seances, held in the Masonic Hall, at Indianapolis, on the evening of June 18, 1871. As I took a phonographic report for *The Crucible*, I will give an extract from it as it was published in that paper.

MISS LIZZIE KEYSER'S SEANCE.

"By the gentleman through here, sitting with the thick-set lady, I see a spirit who has been in spirit-life three or four years, not so tall as the gentleman is. His hair is light brown. He gives his name as Benjamin Keyes. The gentleman replied, 'I recognize the spirit: was he shot?'

"Miss Keyser. 'He says he was.'

"By this old gentleman sitting on the front seat, I see a young man about twenty-five years old; medium height, dark hair, dark-gray eyes, pale face: was murdered by his brother.

"Gentleman. 'I know him very well.'

"By a gentleman sitting over there, I see the spirit of an old lady, of medium height, rather slender, light-brown hair, partially gray, dark or hazel eyes, I don't just know which. She gives me the name of Martha Mendenhall.

"The gentleman answered, 'My mother.'

"By an old gentleman back in the audience (pointing him out) I see a spirit, who tells me 'the old gentleman is blind.' The spirit is about fifty years of

age, with dark-brown hair, was an intimate friend of the gentleman, and gives me the name of Dr. Parry. (Not recognized.)

“Near where those two old gentlemen are sitting together, by the second man on the seat, there comes two spirits, the first is the spirit of a gentleman who has been in spirit-life between five and six years, of medium height, stout built, full face, about thirty-eight years of age, and gives the name of George Bee-ler. (Not recognized by the old gentleman, but recognized by one in the audience.) The second one is the spirit of an old gentleman, who tells me that years ago he was acquainted with the second gentleman on the seat, and he gives the name of Joseph Williams. He lived in the town where this gentleman resides. (Recognized.)

“A beautiful lady stands over there, who has been in spirit life about six years; medium height, brown hair, large gray eyes, and she says she passed away in Washington city. She gives me the name of Rosamond Hovey; says her maiden name was Smith.

“The spirit of a little boy, fair complexion, light eyes and hair, lays his head on the lady’s shoulder on the second seat where that gentleman and lady are sitting, and gives his last name as Spence. (Recognized as the son of Dr. and Mrs. Spence, of Terre Haute, Ind.)

“A spirit, or two spirits, — one is the spirit of a young man, about twenty-five years of age when he passed away; been in spirit life about five years; very tall, — about six feet I should think, — hair dark and long. And there is an old lady who has been in spirit life several years; dark eyes, dark-brown hair. Her

name is given as Caroline Sype. The gentleman's name is Robert Pratt. (Both recognized.)

"By that gentleman back in the audience (describing the place), I see the spirit of an old gentleman, medium height, his hair was gray, high cheek bones, and he gives the name of John Gregg. (Recognized.)

"Through here, by a gentleman with a linen coat on, I see the spirit of a middle-aged lady, who has been in spirit-life between three and four months. Pale, medium height, brown hair, dark eyes, and is a relative of the gentleman. She says to him, 'I will try to be honest now. It is all right. I was stubborn. I did not want to own it. Now I know it.' She gives the name of Purcell. (Recognized.)

"Here in front I see the spirit of a very large gentleman, who has been in spirit life about eighteen or twenty years, is connected with the lady by marriage; light eyes, dark hair, and gives the name of Thomas Pope. (Not clearly recognized.)

"By the lady with a black hat on, sitting right in front of a little girl, I see the spirit of a man of medium height; dark eyes, dark-brown hair, thin face, and seems to know the lady. I get the name of Wm. Whitcomb. (Not recognized by the lady, but recognized in the audience.) The spirit says, 'It is so strange your mother does not know me.' (This was said to the gentleman who had recognized the spirit. The lady then recognized him.)

"The spirit of a lady about fifty-two years of age when she passed away. Her hair is partially gray, and her eyes are blue. She gives the name of Martha Hurburt. (Recognized.)

"The spirit of an old gentleman comes in the garb

of a Quaker; been in spirit life but a short time; about sixty-five years of age when he passed away; rather thick-set, high forehead, and thin whiskers, and gives the name of William Bell. (Not recognized.)

"In the centre of the aisle are two Federal generals. They have friends here. One is of medium height, dark hair, eyes, and complexion, and gives the name of General Rosseau. The other is a younger man, heavy-set, broad shouldered, and gives the name of McPherson. (Both were recognized.)

"By you, sir (pointing to the Reporter), is the spirit of a man, about forty-five years of age when he passed away; hair turned gray; an uncle on your mother's side. He gives the name of Daniel Drake. (My mother's uncle, with whom I was well acquainted when a boy.)

"There, by the gentleman near the centre of the hall (pointing out the position), I see the spirits of two children. They are both small, and claim the gentleman as their father. Ida says, 'Father, Dan will stick to his promise; you know what I mean.' (The gentleman replied, 'I do.')

"There is a spirit here who has been determined to be described. He says, 'There are those here who know me, and know how I passed away.' Tall, rather even built, dark hair and eyes, and gives the name of Ed. Moody. (Recognized.) He says, 'I would to God I had known before I came here what I know now, and that I had left that accursed liquor alone. Those I left on earth suffer, but not what I do.'

"I see a spirit that will only give his first name; tall, about five feet eleven inches; narrow across the

chest, light hair and whiskers. His first name is John. (Recognized by the friend with whom he was standing.)

“I see the spirit of a Quaker lady that has been in spirit life some years; medium height, inclined to stoop; hair rather gray, light eyes, and a relative of the gentleman by whom she is standing. She gives the name of Hannah Carter. (Last name recognized.)”

Let me now pass without comment on the above to

THE TRANCE.

The explanation of the trance I shall give after I have quoted a narrative. I should be glad to quote many cases related in the same works, but the limits to which I wish to confine myself preclude the possibility. Many cases have come under my own observation, but Mr. Owen's extensive reputation will give his narratives more weight than any I could relate as having fallen under my observation.

A SISTER SUPPOSED TO BE LIVING ANNOUNCES HER OWN DEATH.

The following case I abridge from the “Debatable Land”:—

“A Mrs. L., of the town of R., in Massachusetts, had a dream one night in the month of November, 1853, in which she saw her sister Esther, who was then dwelling in California, approach her bedside, and ask her to accompany her (the sister) to California. Mrs. L. at first objected; but, upon the sister's solicitation, who told her that they would ‘soon be there,’ and she should ‘return before morning,’

she started. Giving her hand to her sister, she seemed to float over a vast space, and then descend very near a humble place, which the sister announced was her dwelling. The sisters entered, and Mrs. L. recognized her brother-in-law, sad, and in a mourning garment. The sister led her into the center of another room, where stood an open coffin, and pointed to her own body within it, pale in death. Mrs. L. gazed alternately at the body and the living form before her. To the silent query which her wonder expressed, the sister replied, —

“Yes, sister, that body was mine. But disease assailed it. I was taken with cholera, and I have passed to another world. I desired to show you this, that you might be prepared for the news that will soon reach you.”

After this Mrs. L. seemed to return in the same manner she had gone there. She awakened, and told her husband of her dream, and the fearful revelations it seemed to portend. He quieted her by the usual way of referring to the foolishness of dreams.

Upon the evening of the same day, Mr. and Mrs. L., with a younger sister, Anne, who was living with them, were enjoying a quiet game of whist. It came Anne's turn to deal, and when the cards were handed to her, her arm suddenly assumed a rotary motion, and the cards flew in every direction. Mrs. L. turned to chide her for what she thought to be a foolish jest, when she beheld her eyes fixed upon her with a solemn yet affectionate anxiety, when she cried out, —

“O, Anne, what *is* the matter? Why do you look so?”

“Call me not Anne,” was the reply. “I am Esther.”

“ Anne! ”

“ I tell you it is Esther who speaks to you, not Anne.”

“ Her mind is gone ! ” cried Mrs. L. to her husband. “ She is mad ! O, that such a misfortune should ever have fallen on our family ! ”

“ Your dream, Cecilia ! your dream of last night ! Have you forgotten whither I took you, and what you saw ? ”

“ The shock was too much for Mrs. L., ” says the narrative ; “ she fainted. ” The sister remained entranced for nearly four hours, and when she awakened, she supposed she had been asleep, and seemed to have no recollection that she had been made the medium through whose organism her own sister’s death had been announced.

It turned out that in four weeks after this the mails confirmed the vision of Mrs. L., and the trance control of her sister, by stating that she had died of the cholera on the day preceding the dream.

A word or two with reference to

THE PHILOSOPHY OF CONTROL,

and I will leave this part of the subject. I have already explained how your own spirits control your organizations. You will understand by this time that your spirit is in magnetic rapport with your brain. When I show you how one individual may magnetize another, and make him speak the magnetizer’s thoughts, I think I demonstrated that one man may think through another’s brain. Now if this magnetizer should die to-night, to-morrow he may come back, magnetize his subject, as he did to-day, and, thinking

through his brain, that subject would speak his thoughts. Then he would be said to be entranced or under control. Magnetism is only the ladder that Jacob saw reaching up to heaven, adown which came the angels with their words of cheer to the children of earth.

We are sometimes told that these manifestations are all produced by magnetism ! True: but do our informers know that if there comes intelligence through the instrumentality of this magnetism, it is because there is an intelligent communicator at the other end of the wire? Who ever thinks of stopping to quibble over a telegram? Yet we could as easily explain a dispatch away, and say it was electricity, as to explain a dispatch from the other world upon the principle of magnetism.

A gentleman once asked me how a physical manifestation was produced. I answered him by saying, —

“Sir, I perceive you are a physical medium, though you are not aware of it. If you will hold my watch so that the chain hangs pendent, I will illustrate the matter to you.”

After he had taken the watch, I said, —

“Now I have no physical magnetism of my own, — I mean the quality of magnetism necessary to produce physical manifestations, — so I shall be compelled to make a draft on you. Now I have thoroughly impregnated that chain with your magnetism, so that I can not move the magnetism in the neighborhood of the chain without moving the chain. Now I move my finger east and west, because I can more easily draw your magnetism after my finger than I can move it with my will power alone, although it is under the

control of my will ; and as I move my finger, the chain moves in the same direction. Now I change my motion to the north and south, and the chain changes its motion to correspond. When I die, I can come back as a spirit and do the same thing."

The reader will see by the argument I made in the first chapter, that the control of our bodies is a physical manifestation of our spirits. But in this case the brain acts as a great lever, while the nerves appear to be the fulcrum. In physical manifestations there is a necessity for a kind of magnetism out of which a lever and fulcrum may be improvised. Hence the magnetism is more material around that class of individuals, and more easily seen ; therefore apparitions of physical mediums are more common than of any other class of persons.

CHAPTER IV.

SCRIPTURAL EVIDENCES.

Why the Author goes to the Bible. — Materialistic Bible Writers. — Many of them did not believe in a Future Existence. — Job on the Witness Stand. — Job's Redeemer and the Worms. — Testimony of David. — His Character. — Solomon's Testimony and Character. — The Prophets. — New Testament Evidences. — A Change. — The Carnal and the Spiritual Man. — War between the Flesh and Spirit. — Does the dead Body arise? — Examination of particular Texts. — Resurrection out of the Dead. — Jesus and Nicodemus. — Spirit of Jesus raised. — Paul's Houses. — Desire to depart. — Who are the Demons? — Holy Ghost, what is it? — Pentecostal Manifestations explained. — Entrancements. — Balaam, Peter, Paul, John. — Chips of the old Block.

“FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”
(2 Cor. v. 1.)

“ Shall man alone,
Imperial man, be sown in barren ground,
Less privileged than grain on which he feeds?
Is man, in whom alone is power to prize
The bliss of being, or with previous pain
Deplore its period, by the spleen of fate
Severely doomed, death's single unredeemed?”

Young.

Thus far I have endeavored to adduce arguments from nature and science. I now propose to spend a little time in the Bible; not that it will be any better demonstrated coming from that source, but to meet the objections thrown in against this view by a class of materialists who found their objections on that book.

There are people in the world who would find it as easy to believe that Jonah swallowed the whale, as that the whale swallowed Jonah, if the Bible only said so. Going on the principle that nothing is impossible with God, they are ready to believe that he could, should he choose to do so, crowd three hundred and sixty-five days into the time of one hour. Such people must have their Bible harmonize with their theory, or they will reject the theory, no matter how conclusive the evidence. All the facts I quoted in the last chapter will not avail; for if they are once convinced that facts are against their theory, supported by the Bible, they are ready, with the enthusiastic Frenchman, to say, "So much the worse for the facts!"

I am not undertaking to show that every Bible writer supported the doctrine of immortality; for some of them — and I shall deal with them first — were

GROSSLY MATERIALISTIC.

Take, for illustration, Moses, who believed that the dead were conscious, but carefully excluded it from the Israelites, lest they should fall into the sin of necromancy, which, considering it would draw custom away from his brethren the Levites, was a great sin. Aaron and his sons would get no more heifers, kids, goats, lambs, sheep, doves, pigeons, &c., to kill; and their God would not get a chance to snuff roast animals; for, be it understood, that although it was claimed that these things were cooked for the Lord, to keep him good-natured, he never got anything more than the smell of them. The priests performed all the masticating offices, and kindly relieved their Deity of all forebodings of nightmare caused by an overloaded stomach.

Notwithstanding, Moses must have known that the dead were conscious, or he would not have forbidden intercourse with them. There would be little need of forbidding this intercourse with the dead if such intercourse is an impossibility.

From Adam to David we find very little said about a future life of any kind. Indeed, I can not call to mind a single passage previous to the Babylonish captivity which speaks of any hereafter whatever, either as a reward or a punishment for our actions in this life. The grave was a deep, dark abyss, in which all hopes were buried with the corpse.

Pious materialists have seized on these doubts, thus expressed by these persons, and used them to prove their negative positions, while they have reached in every direction for such passages as they could compromise to make out a resurrection of the body. I propose now to look at some of these passages, and show that the authors of them meant to teach that

THERE NEVER WILL BE A FUTURE LIFE.

I will examine the book of Job first. But before commencing the examination, I will inform the reader that only part of the book is actually the language of Job. Elihu was a believer in Spiritualism, as evinced in the introduction to his remarks, commencing in Job xxxii. The other two companions seem to be doubtful characters, who put everything in the hands of a "mysterious Providence," and did not pry into matters much. But Job was an outspoken materialist, and an honest one, too. In chapter vii., verse 9, he is represented as saying, "*As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.*"

This text merely shows what Job's views of the future were. The following is another which is often used to demonstrate that the dead are unconscious.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job xiv. 7-12.)

Here all hope is taken away, for if men are not to live again till "the heavens be no more," "the hope of man is destroyed;" and if, as Peter says, "the heavens and the earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men" (2 Pet. iii. 7), this punishment being called the "second death," from which they tell us there is no resurrection (Rev. xx. 14, 15), then Job could hardly expect a life in the future at any time. The expression, "till the heavens be no more," was certainly intended to be very emphatic. The next passage expresses Job's utter hopelessness of any hereafter. He says, —

"O, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me!"

This is as much as if he had expressed a wish that

there might be a future for him, for if this was all there was of life, then Job's life thus far had been a failure. His doubts then assume the form of a question: "If a man die, shall he live again?" (Verse 14.) He had just said, "There is hope of a tree, if it be cut down, that it will sprout again;" but now he would ask concerning man. But as none could answer that question satisfactorily, he was compelled to bide his time, and wait for the answer which the future might give. "All the days of my appointed time," says he, "will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job evidently supposed he would return to the elements out of which he had been created. If the expressions I have read from him do not testify to that, please read the following:—

"And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; *and thou destroyest the hope of man.* Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Verses 18–21.)

Job got the advantage so completely in this argument, that one of the bigoted clergymen became angry with him, and accused him of egotism, "iniquity," "craftiness," being deceived by his own "heart," and then expatiates upon the utter depravity of man, and hints that he belongs to the "congregation of hypocrites," and other such remarks characteristic of the clergy generally. But he was careful to tell Job that

he knew nothing that they did not know, and hinted at his presumption to dare to express an opinion before these "gray-headed" gentry of the cloth. In short, they attempted to ostracize Job entirely, and make him assent to their theology, and profess a belief in that for which Job wanted the evidence. Job's children were all dead, and he, covered with sores, might never recover. He wanted the evidence of a future life; gave expression to his doubts, and the reason why he doubted. Instead of answering him as they should have done, they appealed to their clerical dignity. No wonder he said "Miserable comforters are ye all" (xvi. 1), when, instead of answering, they abused him.

"If I wait," he continues, "the grave is mine house; I have made my bed in darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister, *and where is now my hope?* As for my hope, *who shall see it?* They shall go down to the bars of the pit, *when our rest is together in the dust.*" (Job xvii. 13-16.) Could the language of despair be more emphatic? Does not Job use every means at his command to express the utter hopelessness of the future?

But those who wish to demonstrate that Job believed in a re-living of the old body refer us to Job xix. 23-26.

"O, that my words were now written! O, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

It is a characteristic of theologians to make every expression apply to the future that they can. Job had said, in the fourteenth chapter, that he could not be raised until the "heavens (which are to pass away with the earth) are no more." But now the same individuals would have us believe that Job's Redeemer stands upon the earth when there is no earth on which to stand. Is it not much easier to believe that Job was speaking of his final triumph over the disease that was preying upon his flesh? Bildad had just been threatening him with the anger of God. It having been settled by Eliphaz that Job was a very wicked man, Bildad told about the terrible wrath of the Lord. "The light of the wicked shall be put out ;" "the gin shall take him by the heel, and the robber shall prevail against him ;" "his remembrance shall perish from the earth," &c. Now this was all meant for Job, and he understood it so, or he would not have accused them of "persecuting" him. (Verse 22.) It was but natural that he should get confidence in himself after he had been thus abused, and boast that although worms were eating away his flesh, and it appeared to them that the curse of God was upon him, the time would come when he would get well of this, and his flesh becoming sound, he should see God before he died. The latter day that he talked about was evidently a boast that he should live to be an old man, although they had piously told him he should not. No doubt they wished differently, for their theology was at stake on what they said about Job. Job happened to be right, for he lived to be an old man, and acknowledged that he saw God, as follows :—

“I have heard of thee by the hearing of the ear ; but now mine eye seeth thee.” (Job xlii. 5.)

David. There are doubtful expressions in the Psalms of David, and as David was not the author of all the Psalms it is claimed that he sung, it is probable that he sung some the sentiment of which he may not have accepted. That the author of some of the Psalms was a materialist, the following expressions will demonstrate :

“For in death there is no remembrance of thee : in the grave who shall give thee thanks ?” (Ps. vi. 5.)

“Wilt thou show wonders to the dead ? shall the dead arise and praise thee ? . . . Shall thy wonders be known in the dark ? and thy righteousness in the land of forgetfulness ?” (Ps. lxxxviii. 10-12.)

“The dead praise not the Lord, neither any that go down into silence.” (Ps. cxv. 17.)

“His breath goeth forth, he returneth to his earth ; in that very day his thoughts perish.” (Ps. cxlvi. 4.)

David’s case was utterly hopeless ; but our materialists have nothing of which to boast in their ancient prototype. His character was such that it would have furnished occupation for the law officials of our day, had he not lived too early to elicit their attention. He had four wives and ten concubines, was a thief, murderer, bigamist, and adulterer, and became king through the insurrection of Samuel. (See 1 Sam. xvi. 14-23 ; xviii. 25-27 ; xxviii. 9-12 ; 2 Sam. xi. 15 ; 1 Sam. xxii. 2 ; xviii. 27 ; xxv. 39, 43 ; 2 Sam. xi. 4 ; xv. 16 ; 1 Kings i. 2, 3.)

Solomon is the next materialist who is quoted in proof of their views. I give the quotations below : —

“Man hath no pre-eminence above a beast. . . . All go unto one place, all are of the dust, and all turn to dust again.” (Eccl. iii. 19, 20.)

“For to him that is joined to all the living there is hope : for a living dog is better than a dead lion. For the living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in anything that is done under the sun.” (Eccl. ix. 4-6.)

Was there ever a case of more utter hopelessness? Never to have a reward in the future, nor a portion in anything that is done under the sun ! In view of this, Solomon felt it was vain to attempt to live a true and noble life ; for no matter how good he should be, there would be “no more a reward ;” hence he pushed blindly ahead into every kind of extravagance. It is said that he had a thousand wives and concubines (1 Kings xi. 3) ; but as that was at least five hundred more than was necessary, I think the picture was a little overdrawn.

The prophets, being necromancers, had a dim idea of a future of some kind, and now and then gave expression to their belief ; but often their ideas were clothed in such dubious language, that you can not tell whether they were talking of a resurrection of the body or the spirit ; whether they believed that each individual had a spirit which would continue after the death of his body, or only the spirits of the good would live.

Thus the Sadducees were sure there was no hereafter, and the Pharisees were sure there was ; and as each could sustain his views by the Bible, both were sure they were right. Coming down to New Testa-

ment times, we find a different light shining on the subject.

THE SPIRITUAL NATURE OF MAN

is clearly recognized, not only in the text at the head of this chapter, but in numerous other passages of Scripture. The contrast between the two is clearly drawn in the following :—

“Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other.” (Gal. v. 16, 17.)

The flesh only desires such things as will gratify its appetites or passions, while the spirit demands that which is necessary to its higher development. This was not only the experience of Paul, but of every intelligent person of the nineteenth century. We all know that we can not gratify our animal appetites and passions extravagantly, without either clogging or weakening the energies of the intellect ; hence this war between the spirit and the flesh. In the passage under consideration Paul takes the existence of the spiritual nature for granted, without attempting to prove it, and as his *ipse dixit* is the end of authority with a large class, I only need to give it as I find it in his writings.

Paul ever strives to exhibit the difference between the carnal man and the spiritual man. The carnal man is called a babe (1 Cor. iii. 1 ; Heb. v. 13), because he is not able yet to digest spiritual food, — his spirit is yet undeveloped. The carnal mind “is not subject to the law of God, neither indeed can be” (Rom. viii. 7), because, as we have before seen, the

law of God is the continual development of our intellects, and whatever interferes with that is at war with this law.

This spirit that Paul talks about is the controlling influence about us, and can not only comprehend to a certain extent intelligences outside of itself, but by a process of introversion it may even take its own measure. Hence, the "spirit of man which is within him" "knoweth the things of a man." (1 Cor. ii. 11.) There are really two men in one, — "a natural body and a spiritual body" (1 Cor. xv. 44), — one dwelling within the other.

Further evidence of this fact may be found in 1 Cor. v. 5, where Paul insists that a disorderly member should be delivered over to "Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In all my travels I have not found a materialist who could harmonize that passage with his theory. The fact is clear, that Paul considered the spirit as a separate entity, which was being dragged down into deeper darkness by the flesh; but which could await the destruction of the flesh, and work out its salvation better without it than with it. In passing, it may be well to remark that the word Satan always means an adversary, and it takes very hard twisting to get it to mean the pagan devil, which has become one of the staples of the Orthodox church of to-day.

I have shown that it is impossible to raise the dead; I want to show by the Bible that there will be a

RESURRECTION OUT OF THE DEAD BODY,
or a resurrection of the spirit. There are passages

which speak of a resurrection of the body, and before I examine the proofs of my own position I will notice some of them. Perhaps the strongest text in favor of this theory is Matt. xxvii. 52, 53. It reads, "And the graves were opened; and many bodies of the saints which slept, arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." This is only related by one writer, and he was certainly using metaphorical language, when he told us the "graves were opened,"—such as we find in Paul's language, where he tells us that Christ "hath abolished death." But people have been dying ever since Paul made that announcement. If death was abolished, it was because Jesus had demonstrated that men's ideas concerning death were incorrect. If the saints appeared, it demonstrated that those who were thought to be in their graves had come out. Let us suppose that the bodies of these saints had come up out of their graves, the query follows what became of them when they disappeared. Did they go and lay themselves down in their graves, and after they had died again bury themselves? If this is an awkward question, it is because it is hard to answer; but they could not have gone to heaven, for Paul says, "flesh and blood can not inherit the kingdom of God." (1 Cor. xv. 50.)

If the bodies of the saints arose, then it must have been their spirit bodies, such as Paul spoke of in 1 Cor. xv. That these spirit bodies do arise and are seen, the foregoing pages fully demonstrate. I will refer to another supposed objection, found in 1 Thess. iv. 14-17, before I pass to notice texts upon the other side of the subject. Aside from the doubtful passage

in Rev. xx. 12-14, this is probably the strongest passage in the Bible for a literal resurrection. The book of Revelation, it should be remembered, came within one vote of being uninspired, and its mystical language has suffered the infliction of all kinds of interpretations ; and as I can hardly expect to make this dream harmonize with common sense, after so many failures of zealous theologians, I promise to pass it just now. I may have some use for it after a while.

But to the passage, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord."

I do not doubt that Jesus arose again, if he ever died, and people generally do die after they have staid here a while. Hence, I believe that any who sleep in him will God bring with him. Neither do I believe that any who were alive at Jesus' coming went before their friends who were asleep. The question might be asked, who did Paul mean by Christ ? Let Paul answer.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." (1 Cor. xii. 12.) "Now ye are the body of Christ, and members in particular."

(Ibid. vs. 27.) "So we, being many, are one body in Christ, and every one members one of another." (Rom. xii. 5.)

Nothing is plainer than that the church has the wrong position on this point. All this talk about being "baptized into Christ" (Rom. vi. 5; 1 Cor. xii. 13), being "brought to Christ" (Gal. iii. 24), &c., has reference to a spiritual condition of the church. This I can prove when it is necessary. Now, in order to show this union of the dead in Christ with the "we which are alive," I will once more quote Paul.

"That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." (Eph. i. 10.)

Here is the union. This was the intention of the establishment of the church, that the "whole family in heaven and earth" might be united (Eph. iii. 15). The dead in Christ will arise first, and we will follow in our spiritual development, and if not before our spiritual resurrection, at least at that time shall we meet them. It will take hard twisting to make a literal resurrection of the body out of this, especially in contradiction to what I shall hereafter quote.

That there is a spiritual resurrection, I infer from the fact that in a majority of places I find it is a resurrection *out of* something, and not of something. To illustrate: in Phil. iii. 11, I read, "If by any means I might attain unto the resurrection of the dead;" but the Greek of this is, "*ex anastasin ton nekron*"—"resurrection out of the dead;" for *ex* always signifies *out of*: it is the word from which we have derived

our "*exodus*." As another evidence, please read the following from Luke xx. 35, 36:—

"But they which will be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Here the words translated "resurrection from the dead," are "*anastasis tees ek nekron*;" clearly setting forth the idea of an exodus out of the body when it is dead. As further evidence that the author of this language meant to convey the idea herein set forth, read the following verse:—

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

It will be remembered that the Sadducees deny the resurrection of the dead, and Jesus used this Scripture to demonstrate the reality of the resurrection. Had he been pointing forward to a future resurrection, his argument was illy drawn, besides unfortunately expressed. The Pharisees believed that there was a resurrection of the dead—both angels and spirits being raised (see Acts. xxiii. 8), whilst the Sadducees denied the theory. Jesus takes sides with the Pharisees on the subject, and argues from what God said to Moses, that the dead are already raised. He does not say that the "dead are to be raised," but "are raised" now. Inasmuch as God is the God of Abraham, Isaac, and Jacob, they are living, not

going to live, "for God is not a God of the dead, but of the living, for all live unto him."

In Luke xxiv. 46, I discover that Jesus was raised *out of* the dead, for I find that same word *ek*. In Acts iii. 15; iv. 10; and xiii. 30, all, speaking of Jesus' resurrection, call it an exodus out of the body, for the same Greek term *ek* is found every time.

In John iii. 1-8, Jesus referred to this resurrection, under the title of a new birth. When Nicodemus came to him, and acknowledged his superior gifts, Jesus told him he "must be born again." "Except a man be born again," said Jesus, "he can not see the kingdom of God." Now, as Paul tells us, "flesh and blood can not inherit the kingdom of God" (1 Cor. xv. 50), and Jesus told Nicodemus that unless he was "born again he could not see the kingdom of God," it is evident that this birth is different from that which ushered us into this world. What is it? This was the question with Nicodemus. Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," or "is a spirit," as Sawyer's translation more properly renders it. Here we get a definite idea of this birth: it is the resurrection of the spirit from the dead; it is born out of this world into the next, as we were born into this. The next two verses settle this beyond all dispute: "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

The marvel is, how that, in the next birth, we should be like the wind — that we should not be able

to tell whence it came or whither it went. That it was the case, was fully illustrated in the case of Jesus, who, after his death, appeared in a room, the doors being shut (John xx. 19); but no one knew whence he came, or how he got into that room; and when he departed, no one could tell how he got out of the room, or whither he went.

After a while I shall make a special argument on the apparition of Jesus, to prove that his body did not appear. But I can not pass without bringing up corroborating testimony concerning the resurrection of Jesus' spirit at the death of his body. In 1 Pet. iii. 18-20, we read, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison, which some time were disobedient, when once the long suffering of God waited in the days of Noah."

"The best scholars," says a recent writer, "inform us that a better rendering would be, 'Christ suffered the stroke of death in the flesh, but survived it in the spirit.'" The Greek is, "*thanatotheis mean sarki*" (absolute dying of the flesh); "*zo-opoithes de tospneumati*" (a continuation of the life of the spirit). Literally the flesh died, but the spirit lived. There is no possible way of dodging the force of this expression. The points in this passage are as follows:—

1. When Jesus' flesh was put to death his spirit was quickened.
2. He went, after the death of the body, and preached to other disembodied spirits; and,
3. These spirits to whom he preached had at some

time been disobedient. Remember it was the sinning, and not the preaching, that was done in the days of Noah. The usual way of dodging the force of this passage is to claim that this preaching was done before their death by Jesus or Noah through the influence of this spirit; that is, it was done in the days of Noah, and they were destroyed, and put in the prison of death to await the judgment day. But these *spirits*, not *their bodies*, are in prison. It takes a great deal of straining and compromising to make this passage fit the theory, and then it is only an apology. The words "by which" in the passage make the matter quite definite. It shows that by means of surviving the stroke of death in the spirit he was enabled to preach to spirits in prison. Another passage, found in the sixth verse of the next chapter, makes the point very definite indeed. It reads, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

But who preached the gospel to the dead? In the first quotation we find that Jesus preached to the spirits who were disobedient in Noah's day, and here we find the gospel was preached to them that are dead. Those to whom this gospel was preached are contrasted with those who are alive, "that they might be judged according to men in the flesh." If this gospel was preached to the dead before they died, where is the contrast between them and those who are living? Those who are living will die some time, and then this difference between them and the rest of the dead will be gone. The intention of this passage

is to show that those who had never had an opportunity to hear the gospel while living should have that privilege afterward. I have said enough, perhaps, on the resurrection of the spirit, and now I will attempt to show from other parts of the Bible that

THE SPIRIT SURVIVES THE DEATH OF THE BODY.

On this part of the subject, I must call attention again to the Scripture at the head of this chapter: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

The tabernacle Paul is speaking of here is our natural body. The building of God not made with hands is the spiritual body; but while we are clothed with our natural bodies, we can not be clothed with our spiritual bodies. One of these bodies is natural, or terrestrial, the other is spiritual, heavenly, or celestial. (See 1 Cor. xv. 40.) The natural body is

sown, or dies ; the spiritual body is raised. (1 Cor. xv. 44.) This is well argued in the whole of the latter part of 1 Cor. xv. In order to better illustrate the subject, I will quote verses 35-47 of this chapter : —

“ But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool ! that which thou sowest is not quickened except it die ; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven.”

The spirit seems to have no control of the spirit

body until the "natural body," or this "tabernacle is dissolved." This body is said to be "from heaven," and "in the heavens," because the elements are higher in the order of development than the elements of our natural bodies, for Paul shows that it is raised out of the natural body, and calls it "the Lord from heaven."

The natural body is a "burden" to the spirit, and for this reason "we do groan, desiring to be clothed upon with our house which is from heaven." Then "mortality will be swallowed up of life." The strong contrast which Paul here draws shows his estimate of this life to be but as death compared to the life we shall have when we shall "shuffle off this mortal coil." If, then, there were to be a resurrection of our mortal bodies at a future time, we shall be unclothed again, our heavenly house would be taken from us. No worse calamity could happen, if I understand Paul's reasoning, than to again drive us back to our physical bodies. Well might we cry out again, as he did in olden times, "O, wretched man that I am! Who shall deliver me from the body of this death?" (Rom. vii. 24.) For he would again be cursed with that body from which he "groaned earnestly" to be delivered.

In another letter Paul uses somewhat similar language (Phil. i. 21-24), showing his intense desire for a state of more freedom. He reasons thus: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you."

I need not again remind the reader that Christ is the church in the spirit world and the mundane world ; hence he claimed that, if he lived, it would be of service to the church. If, however, he was to depart, he would be with Christ, for the redeemed in heaven would meet him, and he never more would be “ in perils amongst false brethren,” robbers, &c. But he calls dying a “ departure ;” and when he departs, he is with Christ. So it is not an unconscious state of existence. If he is an advantage to Christ while here, he will be with him when he departs.

We are told that Paul when he spoke of a departure meant that he wanted to be translated to heaven without seeing death. Then why is it he says “ to abide in the flesh is more needful for you ” ? Those who hold this position hold that the flesh will be translated. But Paul brings this departure and flesh in direct contrast.

DEMONS.

A demon is the spirit of an evil-disposed person. Formerly it signified spirits without reference to character, thus : —

“ *Demon* — The spirit of a dead man.” — *Jones*.

“ *Demon* — A spirit, either angel or fiend.” — *Cudworth*.

“ The demons of Paganism, Judaism, and Christianity were spirits of dead men.” — *A. Campbell*.

“ The notion that demons, or the souls of the dead, having power over the living was universally prevalent among the heathen of those times, and believed by many Christians.” — *Dr. Lardner*.

“ For what man of virtue is there who does not know that those souls which are severed from the

fleshly bodies in the battles by the sword are received by the ether, that purest of elements, and joined to the company which are placed among the stars ; that they become good demons and propitious heroes, *and show themselves as such to their posterity afterward?*” — *Josephus, Wars of the Jews*, b. vi. c. i. § 5.

In a pamphlet I published in 1872,* I made the following remark on this subject, which I reproduce here : —

“ *Demons, spirits, and angels, and sometimes gods,* seem to have about the same meaning. Demon is only a derivative of the word *De*, from which we have the words *Divine, Deity, Devil, Demon, &c.*, and wherever one of these words occurs, it more frequently refers to a human departed spirit than to anything else. The original of the word *Theos*, which is nearly the same as *De*, — both evidently referring to the same thing, — signified *to run*, and was applied to the sun and the seven planets, as they seem to run through the mansions — signs of the zodiac — of the heavens : but these spirits, who were angels or messengers of God, who also run about the universe, came in time to have the same appellation.”

I shall only make a few quotations on this point, enough to show that Bible writers had evidence of the existence of the spirit from this source. The word *demon* had become corrupted, in New Testament times, to mean the spirit of an evil-disposed person. It is thus I shall use the word. I shall only give enough Scripture on this for my purpose.

* *Astrological Origin of Jehovah-God.* To be had of the author, or of William White & Co. Price, fifteen cents ; postage, two cents.

“And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.” (Matt. iv. 24.)

“When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.” (Matt. viii. 16, 28-31.)

These are enough to show that something was believed to be cast out of persons. Jesus called them demons. He did not dispute the idea believed by everybody, that demons were departed human spirits, and, accepting the word, he could not but accept the idea it conveyed. If he had intended to give it a new definition, it should have been recorded so we could have known it.

In John vii. 20, the Pharisees claimed that Jesus had a devil ; and in the forty-eighth verse of the next chapter they give their reasons for believing he was obsessed by a devil (the original is demon). He was a Samaritan ; and, as Samaritans never were

controlled by good spirits, of course he was controlled by a devil. All admitted that he was controlled by something ; the only quarrel was whether it was a good spirit or a bad one. If the fact could only be established that he was a Samaritan, then they would be sure it was an evil spirit, for, like the modern church, they never thought of judging a tree by its fruit.

In Acts xvi. 16-18, we read of a lady who was possessed of a spirit of divination, who brought her master much gain by soothsaying, which was expelled by Paul.

THE HOLY GHOST.

The original of this word is *pneumati hagion*, which signifies a good spirit. Had it always been translated "*holy spirit*," it might have had the disadvantage of being less theological than the way it is ; but this would have been more than compensated by having a common-sense translation, in harmony with the truth.

I contend that this word always has reference to good spirits, or spirit emanations which are calculated to benefit those upon whom they descend, and that it never in a single instance has reference to the supposed third person in the Trinity. I know the objector will refer to the case of the mother of Jesus to make out his argument ; but I shall have no reply to make to that, only to hint that that affair had all been well enough if Mary had not had another husband, or at least expected to have.

Below I give a few passages containing this word. The reader will see how easy it is to read them "good spirit."

"But whatsoever shall be given you in that hour,

that speak ye: for it is not ye that speak, but the Holy Ghost." (Mark xiii. 11.) "And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." (Luke ii. 26.) "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified." (John vii. 39.) "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." (Acts i. 2.) "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye." (Acts vii. 51.) "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw, that through laying on of the apostles' hands the Holy Ghost was given, he offered them money." (Acts viii. 15, 17, 18.)

These passages show that what we call spirits they call Holy Ghost. I shall only criticise one or two passages containing this word, enough to make out a case, showing that when they talked about the Holy Ghost they were referring to departed human spirits, and never to a holy, indescribable, imponderable something, calculated to make fools stare, women hide, and clergymen pray. If we could only take all the nonsense out of certain words which have their place in the Bible, by the grace of aspiring ecclesiasticism, and allow it to become a common-sense book, it would be better for the Bible, even though it might be a little hard on the clergy.

In John xiv. 16-19 we read about a Comforter.

Jesus had been discoursing of a Comforter that would be sent to them. "*Even* the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

The world can not receive this Comforter, "because it seeth *him* not." So it is the masculine gender. "He dwells with you, and shall be in you." But this Comforter that comes seems to make them clairvoyant; for, although the world can not see Jesus, the disciples shall see him, for Jesus will live even after they think they have killed him. The twenty-sixth verse tells us more about this Comforter that Jesus promised. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

So the Comforter and the "Holy Ghost" are the same. This Holy Ghost (good spirit) is really a person that teaches the disciples. I pass to the fulfillment of the prophecy.

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts ii. 4.)

The word "Holy Ghost," be it remembered, should be "good spirit," or "holy spirit." I will here call attention to another point: there is no Greek word for "the" in the original. So, instead of reading "the Holy Ghost," please read "a good spirit." That will dispense with a deal of ecclesiastical thunder, but

it will be better for the text. Being filled with "a good spirit," "they began to speak with other tongues," or in other languages, "as the Spirit," that is, this good spirit that filled them, "gave them utterance," or spoke through their organisms. When Stephen was filled with the Holy Ghost (Acts vi. 3, 5; vii. 55), they that sat in the council "saw his face as it had been the face of an angel." (vii. 15.) So the Holy Ghost, looking through his organism, appeared like an angel; neither "could they resist the wisdom by which he spoke." So this spirit, controlling him and looking through his face, was too wise for them.

In the verse under review, the Spirit gave them utterance in foreign languages. So it must have been some spirit that understood those languages. They were in the habit of speaking in languages that they knew nothing of, nor did they know the interpretation of the languages they spoke; hence they had to have another influence come and control some one else to interpret these languages. (See 1 Cor. xiv. 4, 5, 6, 27, 28; xii. 10.) The fact that the Holy Ghost, or good spirit, could talk through one organism in an unknown tongue, and through another organism could interpret what he had said—or another Holy Ghost could do it if he could not—through the first organism, demonstrates that these holy ghosts were departed human spirits.

Paul found a great deal of fault with the Corinthians because they spoke in other tongues when there was no interpreter present (1 Cor. xiv. 26–32), and told them that "the spirits of the prophets are subject to the prophets." But these spirits that he talked about are what in other places are called "holy ghosts;"

and he surely would not want to rebel against one of the Trinity, and scold his instruments for the confusion they were causing, accusing them of not being "decent," and telling the brethren to hold the "Holy Ghost" in check.

Peter tells them that this is in fulfillment of the prophecy of Joel, where it was pronounced that they "should see visions," and "dream dreams," after the pouring out of the Spirit of God. I believe development is in the order of God; and as magnetism is the element of development, it is the "spirit of God." This is at times called the "Holy Ghost," but not near so often as are human spirits.

THE TRANCE.

I have already explained this in my explanation of Spirit Control. The subject entranced is always magnetized; usually the eyes roll up and the eyelids close, shutting out external objects from the sight. Frequently, however, after the subject has been entranced a number of times, the control is quite as perfect with the eyes open. In Num. xxiv. 4, we read that Balaam was entranced, "but having his eyes wide open." The prophecy being uttered under this condition, was supposed to be more perfect. In Acts x. 10, we read that Peter became entranced, "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth."

In the fifth verse of the next chapter he again refers to the matter as follows: "I was in the city of

Joppa, praying : and in a trance I saw a vision, a certain vessel descending, as it had been a great sheet, let down from heaven by four corners ; and it came even to me.” That it was a spirit that entranced him is evident from the nineteenth verse of chapter ten. “ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.”

In verse twenty-two this spirit is called a “ a holy angel.” If a “ holy angel ” is a “ spirit,” it is a “ holy spirit,” which is the same as a “ holy ghost.” But in the thirtieth verse this spirit, “ holy ghost,” or “ angel ” is called a “ man . . . in bright clothing ; ” and it must thence be a spirit of a man. In Acts xxii. 17, Paul tells us he was in a trance. “ And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee : and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, depart : for I will send thee far hence, unto the Gentiles.”

In this trance condition Paul was clairvoyant and clairaudient, for he both saw and heard Jesus talk. If Jesus’ body had been raised, it would not have been necessary for Paul to be entranced to see and hear him. Paul relates another trance he had in the following language : “ I knew a man in Christ about fourteen years ago (whether in the body, I can not tell : or whether out of the body, I can not tell ; God know-

eth): such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I can not tell: God knoweth); how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. xii. 2-4.)

If the spirit could not exist independent of the body, the supposition is that Paul was "in the body;" and inasmuch as he can not tell whether he was or not, the probability is that he had an idea that he passed out of the body while in the trance state. When John refers to his being "in the Spirit on the Lord's day" (Rev. i. 10), he probably referred to a trance condition into which he had passed. The Greek, *egenomen en pneumati*, seems to imply that he had passed into a spiritual condition; and I am unable to distinguish it from the trance. I would have the reader note, there never is a trance without a controller. If this controller is not in the material world, he must be in the spirit world. I know of certain divines not far from where I am writing, who, if they had the manifestations of tongues in the year 1873 instead of 33, would say it was "magnetism;" and if Peter should become entranced, and learn in that condition that three men had come after him to go to Joppa, they would give a lucid explanation of it on the principle of "mind-reading;" or if Paul should be caught away in vision to the third heaven, they would warn the world that "it is demonism." When John went forth under the control of Elijah the prophet, the incensed people killed him as an enemy to mankind. The children of the murderers follow in the same footsteps, only that they semi-deify the an-

cient John, who is out of their reach, and hunt for modern mediums like him, to make holocausts out of, to call forth the veneration of some coming generation of men.

When Jesus went forth under this control, every one declared that he had a devil, and so they killed him. Now his admirers only want the power to kill everybody like him, and set on a tremendous rabble to howl down those who will not venerate him as a God.

Thus far I have passed along without saying anything concerning the resurrection of Jesus. This will be one of the subjects of my next chapter.

CHAPTER V.

MORE SCRIPTURAL EVIDENCES.

Bible Apparitions. — Samuel's Return. — Testimony of Dr. Adam Clarke. — Moses and Elias. — Was Jesus' Body raised? — A novel Explanation. — Representation of Jesus' Wounds. — Similar Cases. — Jesus' Appearance to the Women. — Disagreement of the Witnesses. — Explanation. — On the Way to Emmaus. — Appearance to the Eleven. — Another Appearance. — Did Thomas see Jesus' Physical Body? — What is "the Comforter"? — Jesus' Appearance to Paul. — The two Narratives. — Paul a Pharisee. — Paul's View of Jesus' Resurrection. — How is Death abolished? — Examination of 1 Cor. xv. — Conclusion.

"BUT had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." (Acts xxv. 19.)

"Some secret truths, from learned pride concealed,
To maids alone and children are revealed.
What, though no credit doubting wits may give,
The fair and innocent shall still believe.
Know, then, unnumbered spirits round thee fly,
The light militia of the lower sky;
These, though unseen, are ever on the wing,
Hang o'er the box, and hover round the ring.
Think what an equipage thou hast in air,
And view with scorn two pages and a chair.
As now your own, our beings were of old,
And once inclosed in woman's beauteous mold;
Thence, by a soft transition, we repair
From earthly vehicles to thee in air."

Pope.

APPARITIONS.

Ocular evidence is justly considered the best in the world. It is admitted that the other organs may

be deceived ; but whenever anything is made apparent to the eyes, it is then considered beyond question. The ocular demonstrations of the present generation are not entirely satisfactory to persons under the influence of the religious views of the day. Hence I must refer to a few demonstrations of the same kind recognized as correct by Bible makers.

Samuel.—The first evidence of that kind I will call attention to is the case of Samuel (1 Sam. xxviii.), commonly called the “Witch of Endor,” although the text says nothing about a witch. This is more a case of clairvoyance than apparition, as no one but the medium saw Samuel. Her description of him, however, was so perfect, that Saul recognized it at once. The evasion that is made on this is, that the woman did not really see Samuel, although the Bible expressly says, “And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul” (verse 12). No amount of denunciation of my infidelity for believing this passage is thought sufficient. The conversation goes on after Saul had “perceived it was Samuel,” in the most common way, the Bible — “our only guide from earth to heaven” — never stopping to tell us that the whole thing is a grand deception played off on us by the devil, or some of his agents, — calls him Samuel, and the other party Saul. If the Bible account is true, Samuel was as really there as was Saul ; if he was not there, it would have been the duty of the Bible writers to have said so.

This one case of Samuel stands out prominent before the world as an evidence that men do live after the death of the body, and can come back and demon-

strate their existence. Dr. Adam Clarke, when commenting on this chapter, could not avoid the evidence forced upon his attention. He said, —

1. "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness." . . . 3. "*I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals.*"

Moses and Elias. — This case is recorded in Matt. xvii. 1-4, as follows : —

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

This record is clear. Moses had been in the spirit world nearly fifteen hundred years, and Elias had been there over nine hundred years, yet they both appeared. But I am told it was a *vision*!! As much as to say a vision is not a truth. The Bible is the result of *visions*, and if they were rejected we should have nothing left on which to build our hopes, unless we admit the evidences now coming from the spirit world. Whether it was a vision or not, Moses and Elias actually *appeared* and *talked* with Jesus upon the mount concerning what he should suffer. I now pass to consider the question,

WAS JESUS' BODY RAISED ?

I take the position it was not.

“ And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as is the manner of the Jews to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore because of the Jews' Preparation day ; for the sepulchre was nigh at hand.” (John xix. 39, 40.)

Now here we learn that they buried Jesus in the garden, near the cross. But there is another bit of history in the preceding verse which shows that he was taken out of that sepulchre, and moved to Arimathea. It reads, —

“ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave him leave. He came therefore, and took the body of Jesus.”

Joseph took the body away “secretly for fear of the Jews.” It is hardly to be supposed, then, that any one knew of the absence of the body, hence they supposed it was there. Even the women came to the garden to anoint the body. (Matt. xviii. 1 ; Mark xvi. 1, 2.) In John xx. 15, Mary supposed Jesus was the gardener, which demonstrates that they did not know he had been removed. This guard was not appointed until the day after his death. He was crucified and buried on Preparation day (Mark xv. 42), and the guard was put there the day after. Here is the history : —

“Now the next day, that followed the day of the Preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.” (Matt. xxvii. 62-66.)

So they took the trouble to seal up a sepulchre, and put a guard around it, while the body which they were so anxious to protect was seven miles away in another sepulchre.

It is claimed that Jesus denied being a spirit.

“But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.” (Luke xxiv. 37-39.)

There are several reflections to be taken into consideration in this passage.

1. Their idea of a spiritual being was something like our ideas of phantoms. They had no fears of angels or spirits of that class ; but there were spirits that they did fear, who seemed to be phantoms, yet often portending evil, and sometimes exerting evil influences.

2. That class of spirits have no flesh and bones; that is, they are not tangible. But Jesus did appear to be tangible to those who saw him. They saw his wounds. This is nothing strange; for I have related a number of cases where the spirit represented the wounds after the death of the body. I do not think it would be a trespass on the patience of the reader for me to introduce one case from John Wesley's Journal, vol. iii. pp. 244, 245, London edition, 1821. It is given under date of June 3, 1756, and is introduced by Wesley, who states that he had received a letter from a minister, and gives the extract as follows:—

“I had the following account from the gentlewoman herself, a person of piety and veracity. She is now the wife of one J. B., a silversmith of Cork.

“About thirty years ago she tells that she had expected to be married in a short time to one Richard Mercier, who was a volunteer in the army. He was compelled to move his regiment to Charleville, and thence to Dublin. ‘When the regiment left town, he promised to return in two months and marry me. From Charleville he went to Dublin; thence to his father's, and from thence to England, where, his father having bought him a cornetcy of horse, he purchased many arrangements for the wedding; and, returning to Ireland, let her know that he would be at her house in Charleville in a few days. On this, the family was busied to prepare for his reception and the ensuing marriage. When, one night, my sister Mollie and I being asleep in our bed, I was awakened by the sudden opening of the side curtain, and starting up, saw Mr. Mercier standing by the bedside. He

was wrapped up in a loose sheet, and had a napkin, folded like a nightcap, on his head. He looked at me very earnestly, and lifting up the napkin, which much shaded his face, showed me the left side of his head all bloody and covered with his brains. The room meantime was quite light. My terror was excessive, and it was still increased by his stooping over the bed and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance he gently withdrew his arms, and ascended, as it were, through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen. One of them, but a day or two after, going to the postmaster for letters, found him reading the newspaper, in which was an account that Cornet Mercier, going into the Christ Church belfry in Dublin, just after the bells had been ringing, and standing under the bells, one of them, which was turned bottom upwards, suddenly turning again, struck one side of his head, and killed him on the spot. On further inquiry, we found he was struck on the left side of the head.' "

3. He could not have had a corporeal body, for Paul says, "flesh and blood can not inherit the kingdom of God." (1 Cor. xv. 50.) The Greek word for "see me have," is "*theoreite*," * and signifies "as I appear to have," just as the apparition quoted from Wesley's Journal appeared to have a wound in the side of the head.

* The word *Theoreia*, according to Grove's Greek Lexicon, signifies "a look, survey, observation; theory, speculation, meditation, study; examination, consideration; a sight, spectacle." So we have no positive statement that Jesus was possessed of actual "flesh and bones."

4. If it actually had been the body of Jesus, how did it happen to appear in a close room, the doors being shut? (John xx. 19.)

I shall now notice the different apparitions of Jesus after his death, and try to establish the fact that he only appeared as a spirit. Let us then, in the first place, consider

HIS APPEARANCE TO THE WOMEN.

Matthew tells us, "And as they went to tell his disciples, behold Jesus met them, saying, all hail! And they came and held him by the feet, and worshiped him." (Matt. xxviii. 9.)

This was Mary and Mary Magdalene. They had been to see the sepulchre, and found it empty. But Mark tells us that "he appeared first to Mary Magdalene, out of whom he had cast seven devils." (Mark xvi. 9.) Luke makes no mention of the appearance of Jesus. He says, "And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee." (Luke xxiv. 4-6.)

Luke says it was Mary Magdalene, Joanna, and Mary, the mother of Jesus, that saw him. John disagrees with Matthew and Luke, but agrees with Mark, that it was Mary Magdalene who saw Jesus. "She turned herself back, and saw Jesus standing, and knew not that it was Jesus." (John xx. 14.)

Now, why all this discrepancy of the witnesses? There is a disagreement in the first place concerning

the number and names of the witnesses, and in the second place about what they saw, and in the third place where they saw it.

1. Matthew says that it was Mary and Mary Magdalene that saw this apparition, while Mark and John tell us it was Mary Magdalene alone who saw it, and Luke would agree with Matthew, if he had not had another witness in the company (Joanna), not mentioned by either of the other two.

2. Matthew tells us it was on Saturday night, a little after sundown; that being the end of the Sabbath. But Mark tells us it was at sunrise the next morning. (Mark xvi. 1, 2.) John does not tell which was right, but leaves us to infer that it was in the morning, *before sunrise*, for "it was yet dark." (John xx. 1.) Again, Matthew tells us they met Jesus on the way. (xxviii. 9.) Mark does not say where he was seen, only that they did not find him about the sepulchre. (xvi. 9, 1-5.) But John tells us the women saw him in the garden, and thought it was the gardener. They also disagree as to who saw him, and the number of angels at the sepulchre.

This is a part of the testimony brought forward to prove that Jesus' body was raised; and yet the witnesses could not tell whether they saw him or some other angel, or whether it was not the gardener; whether he was at the tomb or half way to Jerusalem. If they could not agree in their testimony concerning who, what, or where this apparition was, how are we to know at this distance of time. If they saw him, and supposed him to be an angel, is it not probable that they only saw his spirit body? Let us suppose that these ladies were mediums, and that each one

saw apparitions at the several different times, and that amongst these apparitions one of them saw Jesus, and all is clear. Otherwise it is not. Each one could only see at the time they were clairvoyant, and as they were not all clairvoyant at once, all did not see him at the same time; and as all were not in rapport with the same spirit, they each saw different spirits.

HIS APPEARANCE ON THE WAY TO EMMAUS.

Mark tells us, —

“After that he appeared in another form unto two of them as they walked and went into the country. And they went and told it unto the residue: neither believed they them.” (Mark xvi. 12, 13.)

The question is, why could they not believe these two disciples, with whom they were well acquainted? If the most intimate friends of the witnesses of the resurrection doubted their testimony, how could we be expected to take their testimony at this distance of time? Thus it is the whole way through, we find each of the disciples doubtful of the testimony of their brethren, and yet we are expected to swallow the whole thing without a doubt. Their reason for doubting, perhaps, was fixed on the doubtful testimony. The Greek word *phaina* signifies to “bring to light, show, display, exhibit, lay open, reveal, disclose, make apparent; to give light, shine, glitter, brighten; to charge, accuse, complain of” (*Grove*.) Out of the same word grows *phanomai*, “to appear, be seen, become visible, to shine, sparkle; to seem, be thought or supposed” (*Grove*), and it is translated into the English *phenomenon*. From this we gather the idea that he was not manifested fully to them. That this is the case, is evident from Luke xxiv. 15, 16.

“And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.”

We are not informed that they saw Jesus at all. All we know of it is that he “drew near and went with them.” It is possible that they saw him; if so, they did not see him sufficiently distinct to recognize him. Nor will the Greek text give us any clearer idea of how they knew of his presence. The word *Engiza* signifies “to come nigh, to draw near, approach; to be at hand, impend, hang over.” (*Grove*.) Then he drew near, but they had no correct ocular demonstration of it, for their eyes were holden (*affected* — Greek) that they should not know him. As they passed along, however, he seemed to enter into the spirit of their conversation with them. But still they failed to recognize him during their whole journey. In verse 31, Luke says, “And their eyes were opened, and they knew him; and he vanished out of their sight.”

So it is really doubtful that they had seen him until “their eyes were opened.” This is certainly poor evidence upon which to found a doctrine of a literal resurrection, especially when it is evident from the record that they were unable to recognize the person. The fact that he “vanished out of their sight,” if it does not demonstrate a clairvoyant view, proves that he could have had none but a spirit body, as no other could dissolve out of view with such ease.

HIS FIRST APPEARANCE TO THE ELEVEN.

From the testimony thus far adduced the disciples saw no good reason to believe that he had been

raised. He next appeared to the eleven disciples, but here the testimony was doubtful again. Luke says, —

“And as they thus spoke, Jesus himself stood in the midst of them, and said, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit.” (Luke xxiv. 36, 37.)

If Jesus’ body had appeared there, why should they have supposed him to be a spirit? — Mark refers to the same apparition, thus : —

“Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” (Mark xvi. 14.)

If this does not show that they had reasons for their doubts, the following will. The fact is, they had only seen him as clairvoyants, and such evidence being of a new kind was unsatisfactory. In Matt. xxviii. 17, we read, “And when they saw him they worshiped him, but some doubted.” But who “doubted”? Not they who saw him, certainly. Was ever evidence plainer that when he appeared to the eleven he was seen by clairvoyants, and clairvoyants only? The “some” who doubted were not clairvoyant, and therefore did not see him; for if they had seen him they would have had no room for doubt. John relates this apparition (John xx. 19, 20), and tells us that Thomas, being absent, doubted also when he heard the story, which would be altogether likely. If those who were present could not believe, he was certainly pardonable for doubting. The evidence of this appearance then, is just such as

would be likely to be given by clairvoyants concerning any spirit at the present time. In fact, clairvoyants give better evidences of spirit appearances now than they seemed to do at that time; but we shall find, as we pass along, that the evidence grows stronger.

HIS SECOND APPEARANCE TO THE ELEVEN

is recorded in John xx. 26-29, where he again manifested himself.

“And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.”

It seems that Thomas wanted a test, and so he claimed that if the clairvoyants had seen him they ought to have seen his wounds, and thereupon claims that unless he could have tangible evidence by which he could demonstrate the presence of Jesus, he would not believe. Hence Jesus offers that evidence; but Thomas is satisfied without; it is enough that he has seen him. But did he see Jesus' physical body? To me there is no evidence that he did, and there is considerable evidence that he did not; for if he had, all the other disciples would have seen him at the same time. But they did not, for Jesus tells him, “Because thou hast seen me, thou hast believed;

blessed are they that have not seen, and yet have believed." There were those then present who were compelled to take Thomas' word for the evidence. The evidence that Jesus was seen only by clairvoyants not only appears in the language we have had under examination, but Peter positively testifies to his spiritual appearance in public, and yet but few could see him.

"Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." (Acts x. 40, 41.)

Thus, when he appeared he was only seen by the clairvoyants who were to be witnesses. Though the house was full, none others could see him. Jesus refers to this gift of clairvoyance in John xiv. 16-18, 22. After telling the disciples that he is to leave them, he informs them that a Comforter will come, "even the Spirit of truth, whom the world can not receive, because it *seeth him not*, neither knoweth him;" but he gives them to understand that they shall know him; this, of course, will be because they shall see him. That they are to see this Comforter is manifest from the 22d verse: "Judas saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world?"

But the question arises, Who is this Comforter, that will be manifest to the disciples, and not to the world? Jesus says the Comforter will not come if "I go not away" (xvi. 17), and that this Comforter is the "Holy Ghost." (xiv. 26.) The phrase "holy ghost" would have been more properly translated "holy spir-

it," or "good spirit," for such is the meaning of *pneumati hagion*. The next question would be, Who is this good spirit that was to be seen by his disciples? We have already found he is called the "Spirit of truth." In John xvi. 13, we learn that this spirit of truth is to be a guardian angel, for he says, "he will guide you into all truth." The answer to this question may really be found in Judas' question: "Lord, how is it thou wilt *manifest thyself unto us and not unto the world?*" Judas had conceived the idea then, that that Comforter which was to come was the spirit of Jesus; and well he might, for while Jesus was promising a Comforter, he used the following language:—

"I will not leave you comfortless: *I will come to you*. Yet a little while, and the world seeth me no more; *but ye see me*; because I live, ye shall live also." (xiv. 18, 19.) This testimony is again confirmed in chapter xvi. 16, where he promises, "A little while, and ye shall not see me: and again, a little while, *and ye shall see me*, because I go unto the Father."

Not only does the evidence appear that Jesus' spirit was seen after his death, but that it appeared in fulfillment of a prediction that he should come again, and be seen of them at a time when the world, not being clairvoyant, could not see him.

HIS APPEARANCE TO PAUL.

Before I attempt to give Paul's views on the resurrection of Jesus, I must refer to the appearance of Jesus to him; and as Paul and Luke disagree in some of the minor features, I shall give them side by side, that the reader may compare them together. I do not really think any one penned these differing accounts

on purpose to deceive the people. Luke, perhaps, did not fully understand the story, as it was related second hand to him.

LUKE'S TESTIMONY.

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts ix. 3-7.)

PAUL'S TESTIMONY.

"And it came to pass that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, and I fell upon the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." (Acts xxii. 6-10.)

So far as the argument is concerned, I do not care which account is the correct one. It is enough for my purpose that Paul had one gift that the others had not. If Paul saw what the others did not see, it was because he was clairvoyant, and had a spiritual vision. If he heard what the others did not hear, it was because he was clairaudent and heard spirit voices.

If Paul had intended, in his narration of this event, to convey the idea that Jesus' dead body had been again raised to life, then he was very unfortunate in the expression of that idea, for the people thought

that he intended to try to convince them of something else. Paul perceived that his audience was made up of the Pharisees and Sadducees ; but wishing to court the favor of the one part, he said, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees ; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit ; but the Pharisees confess both." (Acts xxiii. 6-8.)

This fixes the resurrection pretty plain. It would not do to say the Sadducees did not believe in any angels or spirits, for they believed the writings of Moses, which often told about them. But they did not believe that these angels and spirits were resurrected persons. They did not believe in any resurrection, either angel or spirits. The Pharisees confess both. They believed that angels and spirits were raised from the dead. Paul took issue with the Sadducees, and supported the doctrine of the Pharisees on this point. That the Pharisees so understood Paul is evident from the next verse.

"And the scribes that were of the Pharisees' part, arose, and strove, saying, We find no evil in this man ; *but if a spirit or an angel hath spoken to him, let us not fight against God.*"

This spirit or angel in which the Pharisees believed, was what Paul described Jesus as being after his death. Who, then, can escape the conclusion, that when Paul saw the apparition which he claimed to be Jesus, he saw a spirit ?

Although I have partially discussed the subject, I

will ask, and try to further answer the question, What was

PAUL'S VIEW OF THE RESURRECTION OF JESUS?

Paul's opinions on this are summed up in the following proposition : —

“ But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.” (2 Tim. i. 10.)

Paul is not talking about the birth of Jesus in this verse. The word *epiphaneias* signifies, according to Greenfield, “ an appearance, the act of appearing, manifestation.” Perhaps a more proper understanding of it would be, a sudden and unaccountable light. (Luke i. 79.) In 2 Thess. ii. 8. it is translated very faithfully *revealed*, and in 1 Thess. iii. 13, it is translated *coming* — “ at the coming of our Lord Jesus Christ, with all his saints ; ” but this really signifies a sudden apparition. So, too, 1 Thess. v. 23. There can be no question that he is talking about the sudden apparition of Jesus after his death. If the appearance of Jesus in the manger had been referred to, there was nothing unusual manifested by that event ; but this appearing comes in demonstration of a truth, or, at least, of a hypothesis, which I hold is the theory of immortality beyond the grave. The evidence that Jesus has “ abolished death ” appears in the fact that, when they killed his body, he continued to live ; and the evidence that he lived was found in the fact that he appeared after the death of his body, and talked with his disciples. Had the people previously enjoyed the light which now shines into the be-

yond, there would have been no death to abolish. The Pharisees had a dim idea of a future life, but no way of demonstrating it, while the Sadducees, who were the materialists of the day, stoutly denied it, and called for a demonstration of the fact. Paul took sides with the Pharisees, and claimed that the fact had been established by the appearing of Jesus after his death. The death of that day, like the devil of the nineteenth century, existed altogether in the brains of theologians, and such as could be duped by them. The words, "brought life and immortality to light through the gospel," proves that "life and immortality" was a fact before the death of Jesus, as well as after, but it had never been "brought to light" until the fact had been demonstrated by the continued existence of Jesus after the death of his body. Paul never changed his Pharisaical views of a life hereafter; he had always believed in a future life,—a life of the spirit,—and announces that his views were still the same. (Acts xxiii. 6-9.)

In 1 Cor. xv. Paul devotes a whole chapter to the demonstration of a future life; but he bases it all on the resurrection of Jesus. I have before shown that Jesus' resurrection was a spiritual event; and in this same chapter Paul informs his readers that the natural body can not be raised; that, having two bodies, one dies and goes to corruption, the other is raised (verses 38-50), and that we are manifested through earthly bodies first, and afterward through the spiritual. Nothing is plainer than that he looked forward to a future when we should only have spiritual bodies.

Upon the re-living, or the continuation of life, the *anastasis* of this new spiritual body, Paul bases his

entire hope of a life hereafter. He commences, "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and rose again the third day, according to the Scriptures." Here, then, was the foundation of Paul's gospel. It was the resurrection of Jesus. This has been demonstrated to have been a spiritual event. If you take the doctrine of a future life or spiritual existence out of Paul's system of theology, the whole fabric will fall to the ground, having no foundation. It was for this reason that he always centers everything in the resurrection of Jesus. For if he could prove that Jesus lived after his decease in his mortal body, then the fact of a future life would be demonstrated. Now the evidence that Jesus did live after the death of his body was, that "he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at one time; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles, and last of all he was seen of me also, as one born out of due time." As there were about seventy apostles besides the eleven that were with Jesus, and Matthias, who was elected to play that he had been with Jesus when he had not (Acts i. 23, 24), Paul, who quarreled with the apostles about his apostleship (2 Cor. xi. 13; Rom. xi. 13), and declared he was "not a whit behind the chiefest apostles" (2 Cor. xi. 5; xii. 11, 12), there must have been nearly six hundred witnesses in all. The style of the argument is such that it is plain that Paul intends to make a test case of this one instance. The whole

issue falls upon the death and resurrection of Jesus, and Paul feels confident that he can establish it upon that. He puts his argument in this way : —

There is a resurrection. The doctrine of the Pharisees is true.

Proof. — Jesus was executed by the Roman soldiers, and seen at different intervals by different persons for a period of forty days after his death. The witnesses who saw him were, —

1. Peter, who is well known among the Corinthians, either personally or by reputation. His character for truth and veracity will not be questioned.

2. He was not only seen by Peter, but the balance of the twelve disciples have all seen him. It is not to be supposed that they could all agree upon a story which was utterly without foundation, when their word upon any other subject would not be questioned; neither is it probable that they could all be deceived in the very same way. In any event there must be some foundation for it.

3. He was afterward seen of above five hundred brethren. The difficulties in the way of its being a truth still continue to vanish; for if those five hundred and thirteen individuals had agreed upon a falsehood, there would have been danger of one of them turning traitor and telling of the others, *à la* some of our Congressmen. Neither can it be supposed that all of them would have been deceived in precisely the same way. The difficulties in the way of such a general deception are a greater tax upon credulity than a belief in the resurrection.

4. Then there were the seventy who were somewhat known among the Corinthians as men of candor

and veracity, who were not likely to be deceived upon such a subject, all testifying to the same thing. But as they were well acquainted with the author of the epistles,

5. Paul announces himself also as a witness. He here stakes his honor upon the resurrection of Jesus.

I might add that these witnesses had not given in their testimony willingly ; for we have found that they were far from credulity on the subject, some of them even doubting, while others were declaring that he was even then in the room. So it can not be said that their previous teachings or educational bias had anything to do in working the matter upon their imagination. Paul, though he had been raised a Pharisee, and should have been glad to have had such a demonstration of immortality, was so much prejudiced that he tried to kill all the believers in this doctrine, and he was only convinced himself by the apparition of Jesus. Such testimony as this was the best testimony that could be produced. In the face of this he asks :

“ Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.” (Verses 12-14.)

The foundation of their faith being based on the resurrection, everything pertaining to the future hinged on the resurrection of Jesus. If there was no resurrection from the dead, the resurrection of Jesus was of no theoretical value, and all the preaching of the apostles, and the persecutions endured by the disciples, were vain. There was no use for such a

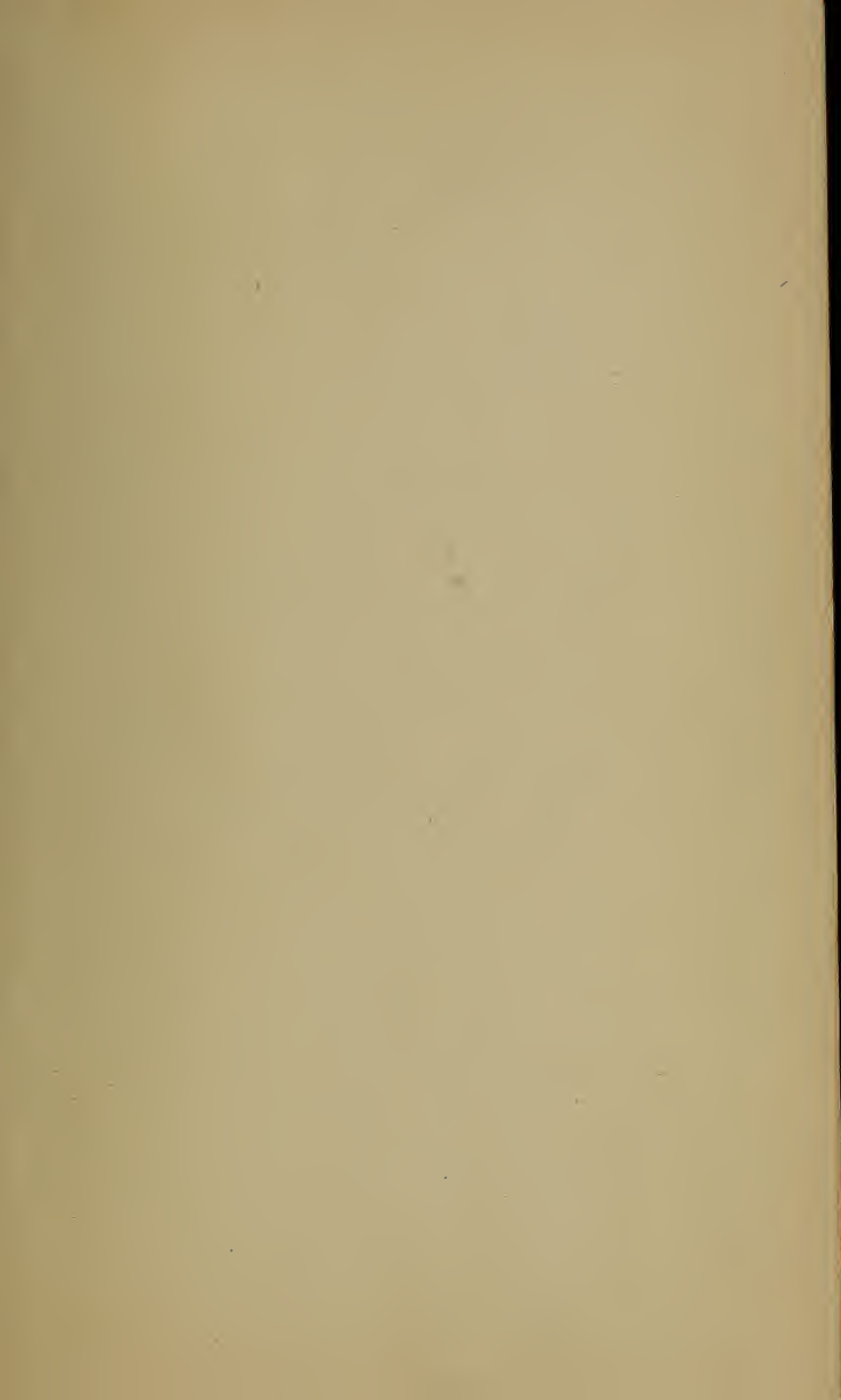
faith. It was all vain. And this is not all. Paul continues : —

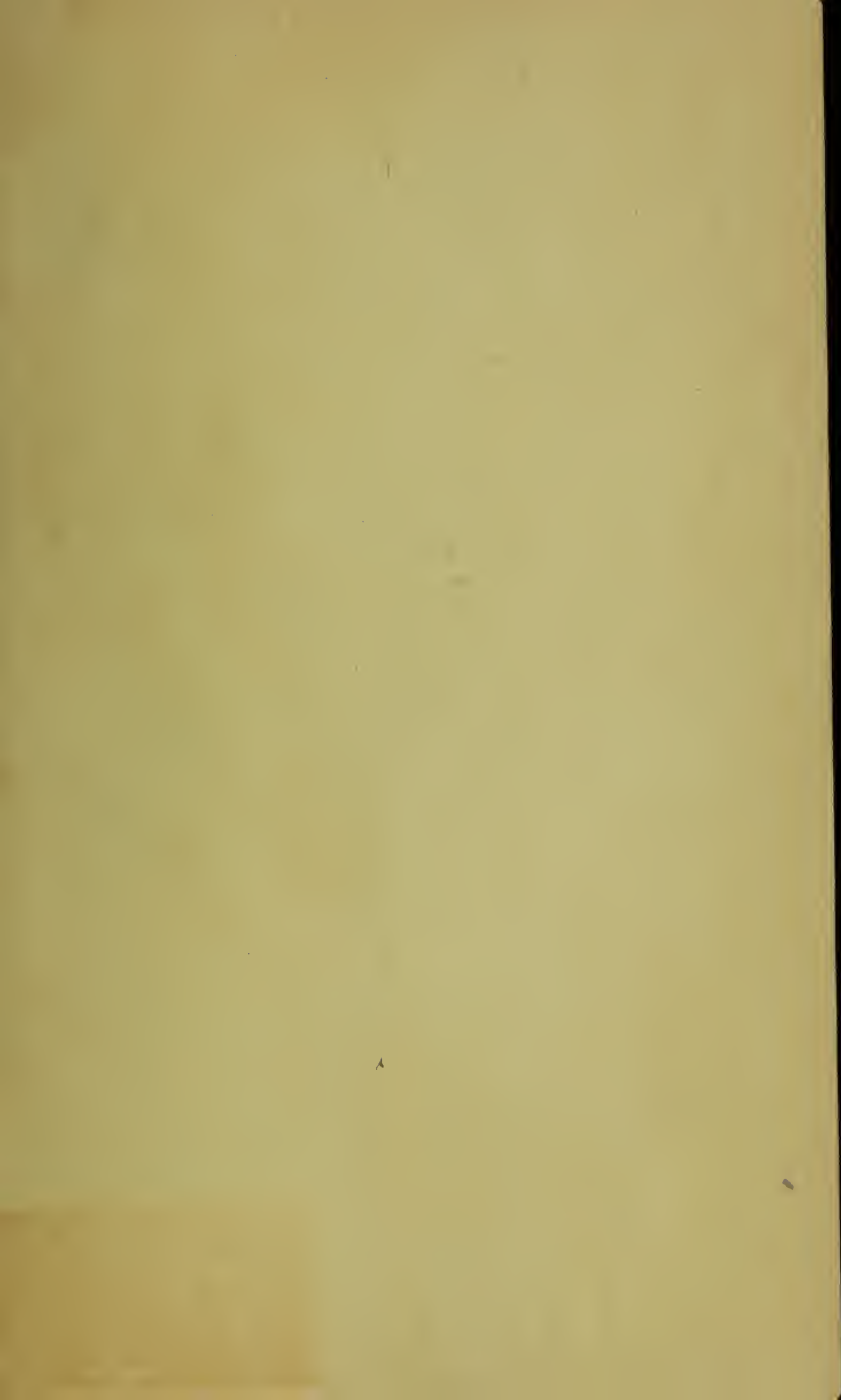
“Yea, and we are found false witnesses for God ; because we have testified of God that he raised up Christ ; whom he raised not up, if so be that the dead rise not.” (Verse 15.)

But why should they testify to such a falsehood as this, when they could expect no compensation other than persecution ending in death for it? But he continues : —

“For if the dead rise not, then is not Christ raised ; and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen and become the first fruits of them that slept.” (Verses 16–20.)

Thus it is seen that Paul stakes the whole subject on the resurrection of Jesus, and this he has fully demonstrated elsewhere to be a spiritual resurrection. After proving that there will be a resurrection, he proceeds to show that our present bodies never can be raised, but that “there is a spiritual body,” a “house not made with hands,” which will outlive the old worn-out casket of the present stage of existence. That the readers as well as the writer of this may so live in this world as to build up a strong and healthy resurrection-body, — a house in which we will not be ashamed to dwell in The Hereafter, — is my earnest and ceaseless prayer.





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